
JALĀLU'D-DĪN RŪMĪ AND HIS TAṢAWWUF

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JALĀLU'D-DĪN RŪMĪ AND HIS TAṢAWWUF

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Presented to Pranab (*Pranava*) and Bani (*Vāṇī*)
representing *Aum* or Perso-Arabic *Tanvīn* and its joyous
expression *Vāg-devī* (the Goddess, *Sarasvatī*) or
Rabbu'l-'Ālam (Lord of the World) as the Sounding-
Self.

Ahameva svayamidaṃ vadāmi juṣṭam
Devebhiruta mānuṣebhiḥ ;

Yaṃ yaṃ kāmaya taṃ tamugram kṛṇomi taṃ
Brahmāṇaṃ tamṛṣiṇaṃ taṃ sumedhām.

(*Rg-veda*, 10/10/125)

—It is myself who is (always) advising men and gods
(the philosophy of *Brahman*) as they desire It. I make
whomsoever I choose superior to all. I make some one
Brahmā (or Creator), some one *ṛṣi* (or sage) and some
other with the Knowledge of the Self (Quoted in the *Caṇḍī*
as *atha Devīsūktam*, 5)¹.

... ..
Inna Allāha yulaqqinu'l-ḥikmata 'alā lisāni
al-wā'izīni bi-qadri himami'l-mustami'in.

—Prophet Muḥammad

—“Verily God teaches wisdom by the tongue of the
preachers according to the aspirations of those who hear
Him” (illustrated in the *Mathnavī*, Vol. VI, p: 170 of
Ḥusain's edition).

1 Basing these good-counsels (cf. *su-ukta*) of the Goddess
(*Devīsūktam*), the subject-matter of the fierce Goddess
(*Caṇḍī*) or *Mahāmāyā*, the Great Illusion, is established
in the sacred book *Caṇḍī*, the mystic significance of
which is also discussed in *The Epilogue*.

Some marked Quotations¹

"*Bismillāh a'r-Rahmān a'r-Rahīm ;
Hast kalīdī-dari-ganj Ḥakīm.*"

—*Sirri-Akbar.*

—(I pronounce) in the name of That, who is (apparently) non-existing (*al-lā-hu*), the all-Merciful and (ever) Compassionate : The key to the Door of (Heavenly) Treasure is the Doctor (on the knowledge of the Self).

—The Greatest Mystery.

... ..

"*Khātami-mulki-sulaymān-ast 'ilm ;
Jumla'i-'ālam šūrat wa jān-ast 'ilm.*"

—*Mathnavī.*, Vol. I, 1030,

—The seal of the sublime Kingdom is knowledge ; the whole world is form, and knowledge is the Spirit.

... ..

¹ *Quot-a-tion* may well be connected with Per.-Ar. *qūt* (food) or *quwat* (strength) -*i-shān* (meaning in Per. 'of them' or the wise). The particle of abstract noun, -*tion* is added to *quota* or *ra-tion* (cf. also rational) only for proper distribution of the knowledge of the Self (cf. *ra*) by drinking which every one may be strengthened in spiritual Power. Cf. also Skt. *kvāth(a)*, a decoction ; cf. Eng. *quote* and mark that *quoth* is used only as a saying or *āpta-vākya* of He or I (as the Supreme Self). Cf. also *quōtha* (OE. *cwaeth*, which is) 'verily the Truth'. In the same way Skt. *uddhṛti* (= *ut-dhṛti*) may be interpreted as 'Revelation or higher intelligence is held up for practice or enjoying in material life'. Cf. also Ar. *iqtibās* (quotation) from *qabasa*, to seek fire of knowledge from (the Higher Self or the wise).

"*Lillohi kunūzun taḥta al-'arshi,
Mafātihūha alsinatu'-sh-shu'arā'i.*"

—*Ḥadīthi-Sharīf.*

—God hath treasures beneath the Throne,
The keys thereof are the tongues of the poets.
—*Ḥadrat Muḥammad.*

... ..

"*Āścaryyavat paśyati kaścidenam-
āścaryyavad vadati tathaiva cānyah ;
Āścaryyavacainamanyah śṛṇoti
śrutvāpyenam veda na caiva kaścit.*"

—One sees It as a mystery or one speaks of It or hears of It as a mystery, but none knows It.

Again,

"*Bahūnām janmanāmante jñānavān māṃ prapadyate ;
Vāsudevaḥ sarvamiti sa mahātmā sudurllabhaḥ.*"

—After many (stages or apparent changes of) birth (and death) the knower (of the Self) realizes (cf. 'propitiate') Me (or the Supreme Self) ; rare is the Great of soul to whom all is the Divine Being. (*Gītā*, II, 29 & VII, 19).

... ..

"*Yadvācā'nabhyuditaṃ yena vāgabhyudyate ;
Tadeva Brahma tvaṃ viddhi nedaṃ yadidamupāsate.*"
(*Keno'paniṣad*, 1/5)

—The One who is not pronounced by the tongue, and by (the power of) whom the words are being pronounced : Thou knowest That to be 'Beyond All' (or the most sublime, *Brahma*) and not this (non-self) whom the people worship.

Preface

While my Thesis is soon going to be published, if God wills, I desire to let my readers know the fact which prompted me to place it before them. I never thought it would ever be published, yet I was never sorry for it; for the reason that the ambition with which I wrote it has already been fulfilled. That is, I got the recognition for which I laboured so many years; and I must be thankful to the University of Calcutta and also be in gratitude to my expert learned examiners who so kindly approved it.

I never wrote anything with the aim of any monetary gain. It was really to prepare myself for sound scholarship. I wrote so many papers (or articles, of round about two hundred) in different Journals of India and outside not so much for name and fame as for properly understanding or perfectly knowing the nature of the Self, Truth or the *Ḥaq* which is the birth-right of every One who ever is a Man in its true sense. I have also three published works, all in Bengali, one *Pārasya Sāhityer Itihās* (or History of Persian Literature) published (by the Presidency Library, Dacca & Calcutta) before having my doctoral Degree, and the other two, viz., *Urdu Sāhityer Itihās* (or History of Urdu Literature) and *Bāṅglā Sāhitye Ārabi-Fārsī śabda* (or Perso-Arabic words in Bengali with illustrations) were published after my becoming a Doctor through the subsidy got from the Dept. of Education, Govt. of West Bengal, and by the patronage of the Dept. of Sanskrit and Bengali, University of Dacca, Bangladesh, respectively. The sad experience of these publications has disheartened me to go door to door of publishers for a publication of any such work, which though most valuable to me, appears to them a great kindness showered on me.

Again, a time came when I even gave up all study, what to say of writing anything for the public. The details of this state of mind have been described in the Introduction to the Epilogue of this Thesis. But this sad experience has, I think, ultimately benefited me much and that has caused my Thesis to find a place before my learned readers.

Hearing that I have some published works in the market from a good friend of mine my son-in-law Pranab and specially my dear daughter Bani some months back began to urge and insinuate me to republish any of my works, none of which is now available in the market. It was at such a situation when I was already thinking of writing an Epilogue to my Thesis. The Epilogue is really my concern, and this thesis is, as if, going to be published as a tail (or Beng. *lej* of know-ledge in 'Know thyself') of that. As a recognition of their loving insinuation, I am presenting this Book to my dear daughter and son-in-law, Bani and Pranab respectively.

M. I. G. Housing Estate,
60/67 B. T. Road,
Block—C/2, Calcutta-700002
The 6th of October, 1984
The Day of Muḥarram

Harendrachandra Paul
6/10/84

P. S. Glory to my Supreme Self that by the grace of Him this humble self has at last been able to produce before you as a token of love, regard and propinquity to all on this Holy Birth-Day (or *Janmāṣṭamī*) of Lord *Vāsudeva* the most dear and invaluable *re-present-a-tion* of mine with the active co-operation of my dear members of the printing concern : Yours ever, H. C. Paul, 7/9/85.

JALĀLU'D-DĪN RŪMĪ AND HIS TAŞAWWUF

or

RUMI AND HIS SUFISM

Contents

<i>Part 1</i>	<i>Life of Jalālu'd-din Rūmī</i>	1—85
Chap. I	Name and titles, birth-place, parentage and early life	3
Chap. II	Education (both theological and spiritual)	20
Chap. III	Teaching and guidance	45
Chap. IV	Contemporaries and their faith and regard	62
Chap. V	Character & Genius and their influence on the next generations	69
<i>Part 2</i>	<i>Taşawwuf (or Sufism) and its Exponents</i>	87—213
Chap. I	The terms Religion, Arts, Science, Philosophy, Mysticism and <i>Taşawwuf</i>	89
Chap. II	On the origin of <i>Taşawwuf</i>	102
Chap. III	A chain of Islamic Mystics	113
Chap. IV	<i>Şūfī</i> System and its Philosophy	196
<i>Part 3</i>	<i>Rūmī's Taşawwuf—its Philosophy and Practice</i>	215 - 411
Section—A	Rūmī's Mystic Philosophy	216—357
Chap. I	Conception of God—His Unity and Attributes	216—65
(i)	His Unity	217
(ii)	Attributes of God	239
Chap. II	Conception of Life and Death	266
Chap. III	<i>Şūfī</i> Concept of Satan	298
Chap. IV	Conception of Good and Evil	320
Chap. V	On Predestination and Free-will	341

Section—B	Rūmī's Mystic Practices	358—411
Chap. I	Prayer and its Ṣūfī-Exposition	359
Chap. II	Mystic State of Ecstasy and Constancy to God	374
Chap. III	Rūmī's Religion of Love	392
Appendices :		413-55
(i)	System of Transliteration	414
(ii)	Bibliography	415
(iii)	A short synopsis of the <i>Mathnavī</i> , Vol. I.	424
(iv)	The King and the Handmaiden —an illustrative story	438
(v)	Errata	453

The Epilogue—2nd Volume

PART I
LIFE OF JALĀLU'D-DĪN RŪMĪ

however, counted himself always as an inhabitant of Khurāsān. The people of his native land were always dear to him, and he was never forgetful of those dear ones.¹

Jalālu'd-dīn is also addressed by the title of *Khudāwandgār* (or Lord); and according to Shamsu'd-dīn Aḥmad Aflākī, this title is attributed to him by his father Bahā' Walad. The title of *Maulavī* (a learned man or my Lord) which in later times has been used by the Ṣūfīs and others with special reference to him, is not found to be commonly used with his name during his time. It is not even referred to by his biographers upto the 15th Century A. D.² Aflākī has introduced the title "*Sirr Allāh al-a'zam*" before his name in the Preface of his *Manāqib al-'Ārifīn*, but throughout the contents of his book this title has never been referred to. This title is also not found in any other book on him. Farūzanfar seems to be of opinion that *Khāmūsh* (Silent or extinct) was the *Takhalluṣ* (or nom-de-plume) of Rūmī, for at the end of many of his *ghazals* this word was used by the Poet by way indication.³

On his father's side Jalālu'd-dīn, as reported by Jāmī in his *Nafahātu'l-uns*, is connected with Abū Bakr, the first of

1 In support of this Aflākī quotes the following couplet of Jalālu'd-dīn Rūmī.

Az Khurāsānam kashīdī tā bari-yūnāniyān ;

Tā bar āmīzam badīshān tā kunam khush madhhabī.

As is found in *Fīhi mā fīhi* also, Jalālu'd-dīn had no respect for the Romans regarding their noble qualities. Aflākī also opines that Rūmī loved Amīr Tāju'd-dīn of Khurāsān most amongst his disciples and used to address him by "*hamshahrī*."

2 *Aḥwāl wa Zindagānī'y-Jalālu'd-dīn*, p. 2.

3 Cf. *Kulliyāti-Shamsi-Tabrīz*, p. 854 :

Khāmush ki ziyān hamah ziyān ast ;

Tū sūy ziyān chī mīgurīzī.

I

Name and Titles, Birth-place, Parentage and Early-life

Jalālu'd-dīn Muḥammad Balkhī, commonly known as *Maulānā Rūmī*, and in Persia more famous as *Maulavī*, is probably one of the greatest philosopher-poets the world has ever seen. Besides, he is a Mystic, *par excellence*. He is the founder of the "Mevlevi" or *Maulavī* Order of Darvishes, commonly known as the "Whirling" Dervishes of Turkey. He was born at Balkh on the 6th day of *Rabī' al-awwal* of the year 604 A. H.¹ (corresponding to October, 1207 A. D.). He became famous under the sobriquet of *Rūmī* or *Maulānā Rūmī*, as he passed the greater part of his life at Qūniā (Qonya or Iconium) in Asia Minor, the Western Turkland, which was known to Islamic peoples as *Rūm* in those days. And the title *Maulānā* was given to him by his followers of the *Maulavī* Order : it means "Our Lord" ; and *Maulānā* was really the Great Lord or Master of his followers. Jalālu'd-dīn,

1 Badī' al-Zamān Farūzanfar, *Aḥwāl wa Zindagānī'y-Jalāl al-dīn Muḥammad*, p. 4.

the Caliphs and a devotee of the prophet.¹ A son or grandson of Abū Bakr is said to have been among the Arab conquerors of Khurāsān during the Caliphate of 'Uthmān about 647 A.D., and it is said he settled at Balkh, the capital of ancient Bactria. Jalālud-dīn's great-grand-father Aḥmad al-Khaṭībī, apparently a son or a descendant of a public preacher (or *khaṭīb*) married a daughter of the Royal house of Khwārazm-Shāh or the Khwarizmian kings of Central Asia. She gave birth to Jalālud-dīn Husain who married the daughter of a certain Khurram-shāh, a king or a member of the royal family of Khurāsān, and to them a son was born who was Bahā'u'd-dīn Muḥammad styled "*Sultān al-'ulamā*" (or King of the learned), and was commonly known as Bahā'u'd-dīn Walad. This Bahā'Walad had three children, a daughter and two sons, and our Maulānā Rūmī was the youngest.

Of Bahā'u'd-dīn, it is recorded by Aflākī,² while quite a youth, he was so extremely learned that the family of his mother wished to raise him to the throne as king; but this he wholly refused. Bahā'Walad was a distinguished personage amongst the Ṣūfīs. His *khirqā* (dress or religious habit), according to *Manāqib u'l-'Ārifīn*, has been connected with Aḥmad Ghazālī, but others report it to be connected with Najm u'd-dīn Kubrā³; and he was famous for observing the religious customs of *amri-ma'rūf wa nahy az munkir* (i.e., the command to do what is right and lawful and the prohibition of doing what is wrong and unlawful in the eyes of God and men). His title of *Sultān al-'ulamā* was conferred on him

1 Sultān Walad also sings in his *Mathnavī* about his grandfather:

Aṣli-ū dar nasab Abū Bakrī;

Zān chu 'iddiq dāsh tū ṣadri.

2 In his *Manāqib u'l-'Ārifīn* (translated by Sir James Redhouse).

3 *Aḥwāl wa Zindagānī-y-Jalālud-dīn Muḥammad*, p. 8.

by the most learned men of the city of Balkh who were constrained to do this by a Divine Command conveyed to them in the self same night and in an identical dream. They all, then, became his disciples. He was also called the *Maulānā-i-Buzurg* (Great or Elder Master) to be distinguished from his illustrious son, Maulānā Rūmī. In fact, both the nobles and the common people had great regard for him, and as Daulat Shāh says, the inhabitants of Balkh were very confident of him.¹

As his reputation and influence began to spread around and as gradually many followers gathered round him, Bahā'ud-dīn began his preaching in 1208 A.D. He urged them to study the *Qur'ān* and to practise the precepts of Islām, always denouncing the philosophers and the rationalists of the time. This view went against the ruler of the land and his courtiers who held the rationalist views about the *Qur'ān*. Consequently, the courtiers led by Fakhr Rāzī², who was a teacher of the Khwārazmshāh and a chief of the philosophers of the time, maligned him before the King, and called him an intriguer and a seditionist having designs on the throne. The King sent for Bahā'u'd-dīn, who readily agreed to leave

1 *Tadhkira-i-Daulat Shāh*, p. 193.

2 Fakhrud-dīn Rāzī was born in 1149 A.D. at Ray, attached himself to the Court of Khwārazmshāh and finally died at Herat in 1209 A.D. He wrote on the expositions of the *Qur'ān*, Religious Faith, Jurisprudence, Philosophy, Astrology, History and Rhetoric; and to all these was added an Encyclopedia of Sciences. One of his works on Astrology, dedicated to 'Alā'u'd-dīn Khwārazmshāh, and hence entitled *Al-Ikhtiyārātu'l-'Alā'iyya*, was originally composed in Persian, as was his Encyclopedia, composed for the same monarch in 1179 A.D.

the country, so as to remove from the King's mind all misgivings on the score.

It is also well-known that Muḥammad Khwārazmshāh was not favourably disposed towards the sect of Kubrāwiyya, and on this ground he threw into the river Oxus Majdu'd-dīn Baghdādī who was one of the leaders of the sect and became famous as one of the disciples of Najmu'd-dīn Kubrā. According to Hamdu'llah Mustaufī, the author of *Tārīkhi-Guzīda*, the Maulānā (i.e., Maulānā'i-Buzurg), the father of Jalālu'd-dīn, was attached to this sect and was one of the successors of Najmu'd-dīn. If so, the reason of the contention between the Khwārazmshāh and Bahā' Walad is clear. According to the *Tārīkhi-Waṣṣāf*, the Khwarizmian King had at first no disregard for this sect of the Ṣūfīs, but by the personal influence of Fakhru'd-dīn, who had always an enmity and hatred for Majdu'd-dīn Baghdādī, the latter was thrown into the river.

Really this disposition of the Royal House was mainly due to the fact that there was a continual contention between the philosophers and the sect of the Ṣūfīs, one of which base the realization of the Truths mainly on the demonstration of knowledge, while the other count knowledge as a bar to it, which can be attained only through the purity of heart. We also find that almost all the Ṣūfī poets of the time such as Sanā'ī, Khāqānī and Niẓāmī expressly reproached the philosophers, counting them as broachers of new opinions, who are far away from the open field of Reality.

Bahā'u'd-dīn also had much contempt for those philosophers. He even taunted Fakhru'd-dīn in his presence : You have misled your followers by some fanciful ideas ; and this dominance (of ideas) is based on passion predominating you (*in ghalaba az bahri-ān ast ki nafs ghālib ast.*)¹

1 As quoted by Farūzanfar from the *Ma'ārif* of Bahā'u'd-dīn Walad.

Likewise, our Poet also sang many couplets in opposition to the philosophers and their philosophical ideas; and made even occasional taunting remarks against Fakhru'd-dīn Rāzī.

*Falsafī mar dīv rā munkir shawad,
Dar hamān dam sukh-ray'i-dīwī bawad.
Gar nadīdī dīvrā khudrā babīn,
Bī junūn nabwad kabūdī dar jabīn.*¹

Rūmī also compared Fakhru'd-dīn with the Lion that was thrown into the well through the device of the Hare :

*Dar chunān nangī w-ān gah īn 'ajab,
Fakhri-dīn khwāhad ki gūyandash laqab.
Ay tu shīrī dar tagī-īn chāhi-fard,
Nafsi-chun khargūsh khūnat rikht u khurd.*²

Again, in the *Mathnavī*, it is sung :

*Andarīn rah gar khirad rah-bīn budī,
Fakhr Rāzī rāz dāri-dīn budī.*³

(If wisdom were the revelation of this Path, Fakhru'd-dīn Rāzī would have been the secret-knower of Religion).

Mystic temperament is an innate quality in the human heart. The Religion of the Ṣūfīs got a respectable position during the 11th century A. D. It even spread among the common people. The noble, the learned and even the kings used to join the assemblies of the Ṣūfī teachers, and in their important affairs they accepted their disinterested judgment with utmost obligation. But their real days of glory came when Al-Ghazālī, famous as *ḥujjat al Islām* (d. 1111 A. D.) who was himself a great philosopher and a very learned man stood on the other side in refutation of the philosophers and humiliated famous philosophers like Abu 'Alī Sīnā and Abu

1 *Mathnavī*, vol. I, 3283-4.

2 *Ibid.*, 1350- .

3 Quoted in the *Aḥwāl wa zindagānī-y-Jalālu'd-dīn Muḥammad*, p. 11.

Naṣr Fārābī taunting them with remarks of 'kāfir' and 'zindīq'.

According to Aflākī, the contention between the Ṣūfī-teacher Bahā'u'd-dīn and the famous philosopher Fakhru'd-dīn began in 1208 A. D. From the contents of his narrative it appears that Fakhr Rāzī was living at the time of the migration of Bahā' Walad and that his migratory journey began when Jalālu'd-dīn was five years of age. But it is unanimously agreed that the birth of Jalāl was in 1207 A. D. So his father's migratory journey began in 1212 A. D., or according to others, in 1213 A. D. But Fakhru'd-dīn died in 1209 A. D.; and on this basis Bahā' Walad's journey began about four years after the death of Fakhr Rāzī. Accordingly, the claim of Aflākī that his departure from Balkh was owing to the displeasure of the Sulṭān seems to be baseless.

The reports of Aflākī are often contradictory to one another; and it is difficult sometimes to reconcile them. For example, in one place Aflākī writes that when Jalālu'd-dīn was five years of age, his father migrated from his native land; and in another page he narrates that in the city of Balkh he was six years old. He also describes that before Bahā' Walad's proceeding on his journey from Baghdād, the news of the attack of the city of Balkh and its capture by the Mongols reached the Caliph (of Baghdād). Again, according to Aflākī, the difference of time between the departure of Bahā' Walad from Balkh and the besieging of that city by the Mongols and their common massacre of the people there and its neighbourhood by Changīz Khān was about eight years.

Professor Farūzanfar of the University of Tihrān is of opinion that apparently Aflākī presents this state of things in contradiction to the historical arrangement of facts for the reason that the excellence of the family of Maulānā may remain established. Other authors have also described in the same manner in imitation of him in their books.¹ According

¹ *Al-hwāl wa zindagānī-y-Jalāl u'd-dīn Muḥammad*, pp 14-5.

to the Tihrān Professor, the main reason of the migration of Bahā' Walad from Balkh was the fear and dread of bloodshedding and the mercilessness of the army of the Tartars, which was the cause of affliction and terror to the whole land; and necessarily the members of the family of Maulānā who had some power and prestige were compelled to leave behind their native land and with it their belongings and friends and relatives. For the same reason many from amongst the people of Iran migrated to different countries. It appears from the verses of Athīru'd-dīn Aumānī¹ that letting of houses was a difficult problem in the city of Baghdād, and the fugitives were able to secure houses for residence with much trouble. At about the same time Najmu'd-dīn, famous as Dāya² (author of *Mirṣād al-'Ibād*), also migrated from *Māwarā' a'n-nahr* (or Transoxiana) to Ray and from there to Qonya.

According to Aflākī, Bahā' Walad quitted Balkh with a band of about forty souls, who were his devout followers, after delivering a public address in the great Mosque before the King and his people. In this address he foretold the advent of the Mongols to overturn the kingdom, possess the country, destroy Balkh and drive out the King, who would then flee to the land of the Romans, and there at length be killed; which events really happened, the royal House being overthrown, and the kingdom destroyed by Changīz Khān in 1221 A. D.

¹ Athīru'd-dīn 'Abdu'llah Aumānī of Hamadān (d. 1257 A. D.) mainly wrote in praise of Shihābu'd-dīn Sulaimānshāh, the ruler of Kurdistān, who was killed at the order of Hulākū Khān during his invasion of Baghdād.

² He was, according to Jāmī, the disciple both of Najmu'd-dīn Kubrā and Majdu'd-dīn. He died in 1256 A. D. Jāmī also says that he with Ṣadru'd-dīn of Qonya attended the assemblies of Rūmī.

Only a remnant of the kingdom of Balkh was continued for 12 years by the last of the line, who died at once a fugitive and an invader in Adhar-baijān in a battle fought against the combined force of Egypt, Syria and Asia Minor.

Jalālu'd-dīn was, at the time of his father's departure from Balkh, six years and his elder brother 'Alā'u'd-dīn was eight years. Their sister, the eldest of them, was already married, and she remained behind with her husband. But Farūzanfar, on the authority of *Walad-nāma*, written by Sulṭān Walad, son of Maulānā Rūmī, states that the migratory journey of Bahā' Walad from Balkh was not begun long before 1221 A. D., when Changiz actually invaded Balkh. He thus describes: When that eternal king became afflicted by the inhabitants of Balkh suddenly came down the voice from God, "O you, incomparable lord of the *sheikhs*, as this sect has oppressed you and made your heart disturbed, come out from amongst these enemies to whom soon I am sending punishment and tribulations. When he heard such a call from God, he twisted his thread of anger, and started for Hejaz leaving behind Balkh, for God made him aware of this secret. While he was on his way, the news reached him that the secret had been made effective (and) the Tartars had attacked the land, and the army of Islām had been routed. They seized Balkh and killed the people heinously without any limit and number. They desolated those big cities, for God has His punishment of diverse nature.

*Chun az haq chunīn khiṭāb shunīd,
Rishta'i-khashm rā darāz tanīd.
Kard az Balkh 'azm sūy hijāz,
Zānki shud kārgar dar ū ān rāz.
Būd dar raftan u rasīd khabar,
Ki az ān rāz shud padīd athar.
Kard Tātār qaṣḍi-ān iqlīm,
Munhazim gasht lashkari-Islām.
Balkh rā bastad wa bazārī zār,*

*Kusht az ān qaum biḥad wa bisyār.
Shahrhāy'i-buzurg kard kharāb,
Hast haq rā hazār gūna 'adhāb.*

After bidding adieu to his native city Balkh and his relatives, Bahā' Walad intended to start for the pilgrimage and took the road to Baghdād. When he reached Nishāpūr, he met Sheikh Farīdu'd-dīn 'Aṭṭār. According to Daulat Shāh, Sheikh 'Aṭṭār himself came to visit Maulānā Bahā'u'd-dīn, and at that time Jalālu'd-dīn was a mere boy. He presented his *Asrār-nāma* to Jalālu'd-dīn and predicted to Bahā' Walad that his son would inspire those troubled ones of the world. Jalāl used to keep the work with his own person, as Jāmī asserts in his *Nafahātu'l-uns*; and his later life was much influenced by the Books of Farīdu'd-dīn 'Aṭṭār, specially the *Manṭiq al Ṭair*, an allegorical work, illustrating the different states of the Path of the Ṣūfīs God-wards.

As there is some confusion regarding the date of Bahā' Walad's migration which generally is taken as occurred in 1213 A.D.; consequently, the date of Maulānā's meeting with 'Aṭṭār and the latter's offering of *Asrār-nāma* to him is also a complication. The date of their meeting which is generally said to occur when Jalāl was six years of age, would fall, according to Farūzanfar, by the beginning of 1221 A. D., when he was 14 years. And on the basis of this later date when Maulānā was 14 years old, the story of their meeting and of the opinion regarding Rūmī's future greatness is more justified.

Sheikh Farīdu'd-dīn 'Aṭṭār was one amongst those who got education from Najmu'd-dīn Kubrā and Maju'd-dīn Baghdādī. Bahā'u'd-dīn was also connected with that line; and was counted as one of the chief ones of the sect of the Kubrāwiyya. And his going to visit Bahā' Walad confirms the view that both of them were of the same path. But Farūzanfar raises a suspicion about the story of their meeting on the ground that it is neither found in the *Mathnavī* of Sulṭān Walad

nor in the *Manāqib al-'Arifīn* of Aflākī who specially has mentioned so many wonderful stories of this nature.¹

Bahā'u'd-dīn proceeded to Baghdād, where he was met by the great Sheikh Shihābu'd-dīn 'Umar Suhrawardī, the most eminent religious man of the place, who was deputed by the Caliph al-Musta'ṣim to show respect to him. Bahā' Walad did not reside at Baghdād for more than three days; and on the fourth day he started for the pilgrimage to Mecca. After performing the greater pilgrimage there, he turned towards Syria; and passed his days in that neighbourhood for an uncertain period of time. According to Jāmī, after performing the pilgrimage, he went to Arzinjān on the Western Euphratis, where he remained for four years at a college built for him by a saintly lady, the wife of Fakhru'd-dīn Bahrām-Shāh. This Bahrām Shāh was a great patron of learning and it is he in whose name the book of *Makhzanu'l-Asrār* was dedicated by Niẓāmī Ganjavī.

Farūzanfar is of opinion that as both Fakhru'd-dīn and his son 'Alā'u'd-dīn² were patrons of learning and had achievements in science and literature, it may be taken for granted on historical assumptions that Bahā' Walad stayed in the court of Fakhru'd-dīn Bahrāmshāh or 'Alā'u'd-dīn who were rulers

1 J. P. Brown in his *Dervishes* suggests that the meeting of Maulānā with Farīdu'd-dīn 'Aṭṭār was not a physical one, but a spiritual communion between the two. Some biographers (such as in *Rauḍāt al-Jannāt* on the History of Herat) have even gone further and stated that Mawlānā in his youth had gone to the service of 'Aṭṭār and was a confident of the secrets of the latter; and after that he sought for the service of Sanā'ī. But it is well founded that Sanā'ī died about 59 years before the birth of Jalālu'd-dīn, and accordingly this service could not be possible at least physically.

2 'Alā'ud-dīn Dāūd-Shāh ruled from 1225 to 1228 A.D.

of the kingdom of Arzinjān in those days.¹

According to Aflākī, Bahā' Walad after performing his pilgrimage at Mecca, passed for years at Malāṭīa on the Upper Euphratis, and then passed on to Lārinda (now Qaramān) in Asia Minor where he remained for about seven years as the head of a college, built for him by Amīr Mūsā, the Governor of the place. Here it was that his younger son Jalālu'd-dīn Muḥammad married a lady named Gauhar Khātūn, daughter of Lālā Sharafu'd-dīn of Samarkhand in 1225 A.D., when he was 18 years old². She became the mother of two sons, 'Alā'u'd-dīn and Bahā'u'd-dīn Sulṭān Walad at Lārinda. She appears to have died rather young; for Jalālu'd-dīn afterwards married another lady named Kirā Khātūn of Qonyā, who outlived him and by whom he had two other children, a son and a daughter.

But it is surprising to find that Sulṭān Walad in his *Mathnavī* only mentions that Bahā' Walad after leaving his native place near about the time of its capture by the Mongols, performed the pilgrimage at Mecca and passed the last two years of his life at Qonyā³. From this Farūzanfar conjectures that before going to Mecca Bahā' Walad passed a period of time in different cities, and at last after performing the pilgrimage, he made himself a resident in the country of Rūm.

Tumultuous accidents of Irān during the days of the Mongols reached to such an extent that the villagers and the townsmen could not even sleep a night in safety and repose,

1 *Aḥwāl wa zindagānī-y-Jalālu'd-dīn Muḥammad*, p. 24.

2 According to others he was then 21 years old. Cf. *Literary History of Persia*, vol. II, p 515; and also *Shakhṣiyati-Maulavī*, p. 21.

3 Cf. *Āmad az Ka'ba dar wilāyeti-Rūm*,
Tā shudand ahli-Rūm azū marḥūm.
Az hama mulki-Rūm Qūnya rā,
Bar guzīd wa muqīm shud īn jā.

and in the day they had to wait anxiously for death or imprisonment. For this reason every one who was in a position fled to their friends and relatives at distant places which were till that time free from the cruelties of that bloodshedding sect, so that he might live in safety for some days at least from the deluge of that destruction and might not see the bloodshedding of his friends and relatives with his own eyes. Although some of the states by their submission became safe from the oppression of the Mongols—that safety which one should not hanker after, was not kept in reserve every where for those free-thinking and enlightened persons. Even under the good policy of the Atābek kings of Persia proper, they were not protected everywhere. Although the sects of rigorous piety and outward followers of religion were always respected there, the real masters of knowledge and purity of heart were often in disgraceful condition. According to *Tārīkhi-Waṣṣāf*, though the Atābek king Abū-Bakr bin Sa'd was famous for his favours towards the pious and the saintly, he expelled from Shīrāz some distinguished scholars for their philosophical discussions.

Although Bahā'u'd-dīn Walad was universally regarded as an authority on *Taṣawwuf* at that time and his lofty, dignified thoughts were far more superior to all those philosophical conjectures and discussions, yet he thought it desirable to turn himself towards the city of Rūm, which was safe from the attack of the Mongols and where lived a king, who had foresight, could recognize real men and was a patron of learning. According to Aflākī, 'Alā'u'd-dīn called him from Lārinda to Qonya, and on the day of his reaching Qonya, the king received him with all respect and attention. But Sultān Walad is of opinion that before he was invited by the king, Bahā'u'd-dīn lived for a period of time at Qonya.

The beauty of the town itself may also be an attraction for Bahā'u'd-dīn. Ibn-Battūṭa thus describes of Qonya: It is a large town with fine buildings, and has many streams

and fruit gardens. The streets are exceedingly broad, and the bāzārs admirably planned, with each craft in a bāzār of its own. It is said that this city was built by Alexander¹. Therefore, it appears that when Saljūqī Sultān 'Alā'u'd-dīn Kaiqubād (1220-36 A. D.), the then sovereign of Asia Minor, who returned to his capital, and who was living before at Sīwās and had heard of the great learning and sanctity of Bahā'u'd-dīn, invited him to the Capital immediately after his arrival there, where he installed him in a College and soon professed himself his disciple.

The inhabitants of Qonya had a great faith in Bahā'u'd-dīn Walad. And according to Daulatshāh, whenever he engaged himself in preaching and exhortations, Sultān 'Alā'u'd-dīn used to present gifts and donations to the public in the name of the Maulānā, and he had a great respect for his spiritual-guide². Aflākī states that Sultān invited him to an assembly where all the saints and learned men gathered together and they showed him much respect. He thus became his disciple and all his courtiers and the army also became his disciples. But the statement that all the courtiers and his army turned his disciples is nothing but an exaggeration.

Amongst his disciples Amīr Badru'd-dīn Guhartāsh, famous as *Zardār* (or a rich man), who was the *Lālā* of the Sultān, built a *madrasa* for his sons in gratitude for the blessings that he had received from his spiritual guide. This *madrasa* became a lecture hall of Maulānā, and it has been styled as the *Madrasa* of ḥaḍrat Khudāwandgār by Aḥmad Aflākī³. Bahā'u'd-dīn died in 1231 A. D., and the Sultān erected a marble mausoleum over his grave. But Daulatshāh is of opinion that he died in 1233 A. D., which seems to be wrong.

¹ *Ibn Battūṭa*, translated by H. A. R. Gibb, p. 130.

² *Tadhkirā*, p. 194.

³ *Aḥwāl wa zindagānī*, etc., p. 33

Bahā'u'd-dīn was a great saint. Many miracles and wonders are attributed to him by Aflākī. All this is very mysterious, and only the mystics of all lands are qualified to deal with these things, which of course, they would ascribe to the all-pervading power of God, and explain as the favours of God, bestowed to those who lead pure and saintly lives.

Bahā' Walad did not endeavour to collect together all his spiritual ideas in a book, though a book of the name of "*M'ārif*" (or Spiritual Thoughts) is found to be existing under his name. In the collection of manuscripts under the possession of 'Alī Akbar Dah-khudā, there is a copy of the *M'ārif* at the end of which there is the name of Khudā-dād, a learned doctor of the Maulavī Order, who wrote it in 1549 A. D. at Qonya¹. It seems that this Khudā-dād edited in a complete form the book of Bahā' Walad, and Aflākī has also mentioned of this book in his *Manāqibu'l-'Arifīn*.

This book greatly influenced Rūmī. It is always evident to the scholars who are deeply learned in the philosophy of Sufism that the thoughts of *al-M'ārif* have often been borrowed by his illustrious son in his *Mathnavī* and *Ghazals*. For example, Bahā' Walad says, "Now, that you have found in you an attachment for God and His attributes, know that this is a demand from Allāh; and if you have an inclination for the Heaven and a quest for the Heavenly pleasures, it is also a desire of the Heaven that is seeking your association. And if you have a desire for the association of any human being, it is also the same man who is seeking your association. For no sound of clapping comes from one hand: *Aknūn chu tu khud rā raghbatī dīdī ba-Allāh wa ba-ṣafātī-Allāh mīdān ki ān taqāḍāy Allāh ast wa agar mailat ba-bihisht wa dar ṭalabī-bihishtī ān mailī-bihisht ast ki turā ṭalab mī kunad wa agar turā mail ba-ādmī-st ān ādmī nīz turā ṭalab mīkunad ki hargiz az yak dast bāng nī-āyad.* (*Al-m'ārif*)

¹ *Aḥwāl wa Zindagānī*, etc., pp. 35-6.

Almost the same idea is found in the following lines of the *Mathnavī*¹:

*Hīch 'āshiq khud nabāshad waṣl jū ;
Kih na ma'shūqash bawad juyāy-ū.
Līk 'ishqī-'āshiqān tan zih kunad ;
'Ishqī-ma'shūqān khush wa farbih kunad.
Chun darīn dil barqī-mihri-dūst jast ;
Andar ān dil dūstī mīdān ki hast.
Dar dili-tū mihri-Ḥaq chun shud du tū ;
Hast Ḥaq rā bī gumānī mihri-tū.
Hīch bāngī-kaf zadan nāyad badar ;
Az yakī dastī-tu bī-dustī digar.*

Again, it is recorded in *al-M'ārif*: Now, O master, acquire faith in the path of religion, and always guard the precious capital from the thieves and your companions, for they will surprisingly steal away all your comforts, as water steals away water. (*Aknūn ay khwāja yaqīnī ḥāṣil kun dar rāhi-dīn wa ān māya'i-khud rā nigāh dār az duzdān wa hamnishīnān ki īshān ba-naghzi hamah rāḥati-turā ba-duzdand hamchunān ki hawā āb rā ba-duzdad*).

Likewise, it is narrated in the *Mathnavī*:²

*Z-aḥmaqān bagriz chun 'isā garikht ;
Ṣuḥbatī-aḥmaq basī khūnhā ki rikht.
Andak andak ābrā duzdad hawā ;
Dīn chunīn duzdad ham aḥmaq az shumā.*

Verses may also be quoted from the *Ghazals* of Rūmī: ³

*Agar tu bār nadārī chirā ṭalab nakunī,
W-gar ba-yār rasīdī chirā ṭarab nakunī.
Ba-kāhilī banishīnī ki īn 'ajab kārist,
'Ajab tu'yi ki hawāyi-chunīn 'ajab nakunī.*

¹ *Mathnavī*, Vol. III, 4393-7.

² *Ibid.*, 2595-6.

³ *Kulliyāti-Shamsi-Tabriz*, p. 966.

[If you have not get the admission, why do you not search for it? And if you have reached your Friend, why no joy for it? You sit idle (i. e., you do not endeavour after realizing your Ideal) thinking that it is a very wondrous task, but it is more astonishing that you have no desire for that rare One.]

Likewise, in *al-M'ārīf* it is recorded : *Agar rāhī nadīda ay jidd kun tā rāhī bīnī wa agar rāh dīdī tawaqquf chī mīkunī wa chī andīsha wa gham mīkhurī* (If you have not found the way, O you, exert yourself, so that you may find the way; and if you have seen the Path, why do you delay any more and why are you anxious or sorry any more?).

II

Education (both Theological and Spiritual)

Rūmī was the worthy son of his father. He was a born mystic; and he got his early education under his father Bahā' u'd-dīn Walad, who, though his father, also had a great reverence for his son Jalāl. And he publicly affirmed that his son was of exalted descent, being of the lineage of king as well as of hereditary saints. His maternal groundmother was a daughter of the great Imām al-Sarākshī of Khurāsān who died at Damascus in 1175 A. D.

According to Aflākī, when five years old, Jalālu'd-dīn at times used to become extremely uneasy and restless, so much so that his attendants used to watch him with great care amongst themselves. The cause of these perturbations was recorded as being due to the appearance of spiritual forms and shapes from the Invisible World. The mystic poet Jāmī in his *Nafahātu'l-uns* writes that the spiritual powers of this celebrated *Pīr* or saint were developed at the early age of six years, and those spiritual forms and hidden figures became visible to his eye. Bahā' u'd-dīn Walad states as an instance of the circumstances that once on a Friday, Jalālu'd-dīn was at Balkh on the roof of a house in company with some other

youngsters of his age, when one of them asked him whether it would not be possible to jump from the place on which they stood to another house-top. Jalālu'd-dīn replied that such a movement would be more suitable to dogs and cats and other similar animals, but woe to a human being who should attempt to assimilate himself to them. "If you feel yourself competent to do it, let us jump upwards towards heaven." And then, setting the example, he sprang upwards and was immediately lost from sight. The youths all cried out as he disappeared, but in a moment he returned, greatly altered in complexion and changed in figure. He informed them that whilst he was yet talking with them a legion of beings clothed in green mantles seized him from amongst them and carried him in a circle upwards towards the skies; that they showed him strange things of a celestial character, and that on their cries reaching them, they lowered him down again to the earth. It is also recorded that during this year he only partook of food once in three or four days.¹

Jalālu'd-dīn was always favoured with ecstasies of the mystics and his father became so much impressed at the height of his spiritual state that he conferred upon him the affectionately honorific title of *Khudāwandgār*. There were also many other wonderful and mysterious miracles that were wrought by him at the various successive stages of his life. These are reported by the followers of the Maulavī Order; and it is not possible to mention here all of them. Let me cite here one such miracle; others may be found in detail in the *Manāqibu'l-Ārifin* of Shamsu'd-dīn Aḥmad Aflākī (d. 1353 A. D.), a disciple of the Order and also a great historian².

1 J. P. Brown's *The Dervishes*, p. 250.

2 While presenting these miracles, I may appear to be credulous to a modern scientific eye; but the account which is traditional is given for the proper understanding

After the death of his father, Rūmī went from Qonya to Ḥalab (or Aleppo) for further studies. As he was known to be a son of Bahā'u'd-dīn, and also a scholar, his professor showed every attention towards him. The other students became jealous of him, and complained to the Governor of the city that Jalāl was immoral, as he was in the habit of quitting his cell every mid-night for some unknown purpose. The Governor resolved to see for himself the real matter. At mid-night Jalāl came forth from his room, and went straight to the locked gate of the College which opened of itself, and then through the streets of the locked city-gate, the Governor always following him at a distance. This city-gate also opened of itself, and they both passed through. They came to the tomb of Ibrāhīm Khalīlul-lāh, i. e., Abraham, 'the friend of God', in the outskirts of the city, where Jalāl was led by a large company of forms in raiments, at the sight of which the Governor lost his senses through fright. When he regained his senses, there was nothing of the sort before his eyes except a trackless plain where he wandered about for three days and nights together. Mean-

of his Mysticism. It is to be noted that all mystic saints are always acclaimed as performing such wonders by their practices of the *Ṭarīqat* (or the mystic Path) or *Rāja-yoga* (or the royal Path of the Hindus). The reference of *Mī'rāj* (or the ascent of prophet Muḥammad to Heaven) is also interpreted in the same line of thought. The *Ṭarīqa*-practices are to be learnt from his spiritual-guide by the student and they always remain secret between the teacher and his *sālīki-rāh* for the reason that the system is very delicate, and accordingly, should be taught under the direct observation of an expert. Yet we shall find many references of this Path in the *Mathnavī* and they are discussed to some extent in the chapter under 'Prayer'.

while the missing of the Governor became known to the public, and the people became informed of the case through Jalāl and found him out. The Governor afterwards became a disciple of Jalāl.

Sayid Burhānu'd-dīn Tirmidhī, popularly known as *Sirr-dān* (or the Secret-knower) at Balkh, Bukhārā and Tirmidh, was his earlier spiritual guide, who was also a disciple and friend of Bahā'u'd-dīn, his father. He was of the family of Ḥusain, the grandson of the Prophet. It is said that from the beginning of his life he was attracted with love and in search of a spiritual guide which drew him to Balkh where Bahā'u'd-dīn held his spiritual discussions; and there Tirmidhī was admitted to the circle of his disciples. It is also said by Aflākī that whilst they were at Balkh, Bahā'u'd-dīn entrusted the education of Jalāl to Burhānu'd-dīn, and his relation with Jalāl was that of a guardian-tutor.

When Bahā'u'd-dīn quitted Balkh, the Sayid went to Tirmidh and there secluded himself as a hermit. After a while again he began to lecture in public on the significance of knowledge. Aflākī in his *Manāqib u'l-'Ārifīn* and in imitation of him Jāmī in his *Nafahāt u'l-Uns* state that at the time of the death of Bahā'u'd-dīn, Burhānu'd-dīn was engaged in spiritual discussions. In course of this discussion he heaved a sigh and exclaimed, 'Alas, my master has passed away from this tabernacle of dust to the Abode of Sincerity'. And this was on the day when Bahā'u'd-dīn died. Though Farūzanfar doubts the authenticity of the miracle on the ground that this has not been mentioned in the *Walad-nāma*, which he thinks most authentic as regards the life of Maulānā, but he himself quotes a page onward the line of Sultān Walad which runs thus: *dād ba-way khabar yakī mukhtār* (One chosen of God gave him the information)¹.

Therefore, according to the advice of his teacher and the

1 *Ahwāl wa Zindagāni*, etc., p. 39.

urgency which required that Jalāl should be taught under him in spiritual matter, Tirmidhī went to Qonya and called for Jalāl from Lārinda where he appears to have been staying at that time before his journey to Damascus for study. Jalāl became his disciple then and there and got instruction under him in various matters for some years together and then Tirmidhī left Qonya with the disciple's permission, though at first he did not like to forego his holy association and he began residing at Qaişariya (or Caesarea) during the last days of his life.

As is mentioned in the *Manāqib u'l-'Ārifīn*, Maulānā two years after the death of his father, apparently on the advice of Burhānu'd-dīn, started for Syria, so that he might absorb himself in all the apparent sciences and thus make his knowledge perfect. They say that this was his first journey. It is also recorded that Burhānu'd-dīn accompanied him in this journey upto Qaişariya where he made himself a dweller; but Maulānā went to the city of Ḥalab, and there he endeavoured after the knowledge of apparent sciences. Although there is no mention of his journey to Ḥalab or to any other place for acquiring various kinds of knowledge in the *Walad-nāma* or in any other biographies, the depth of his knowledge in various sciences proves that he surely for years together took much pain in acquiring knowledge in all the sciences. He either read himself or got instruction (through his teachers) from all the important books of the time, as it appears that he became well-versed in Tradition, religious Jurisprudence, Literature and Philosophy, and his reputation as regards learning, specially in the subject of Religious Law during his time reached the highest position¹.

It is said that Maulānā at Ḥalab with some of his father's disciples who were also his attendants, joined the *madrāsa* of *Ḥalāwiyya*. This *madrāsa* was the chief centre of the Ḥanafī

1 *Ibid*, p. 41

sect. When Maulānā was residing at Ḥalāwīya, the teaching of that madrasa was entrusted upon Kamālud-dīn Abu'l-Qāsim 'Umar bin Aḥmad, famous as Ibnu'l-'Adīm. Farūzanfar has referred to some books which he wrote, such as *Zubdatu'l-Ṭalab* (on the history of Ḥalab), *Kitāb al-Akḥbār al-Mustafāda* (on the descriptions of Banī Jurāda), *Kitāb al-Dharārī* (on the descriptions of progenies), and another on the art of writing, describing all its various ways and its literature.¹ Aflākī has described Kamāl u'd-dīn as a master of learning and wealth; and he has called him with the titles of *Malik u'l-Umarā'* and *Maliki-Mulki-Ḥalab*. As Kamāl u'd-dīn was a law giver of the Ḥanafī sect, it is natural that Maulānā gathered much knowledge from him of the religion and philosophy of the Hanafites.

From Ḥalab Maulānā started for Damascus where he stayed for about four years. It was there that he first saw, as is reported by Aflākī, Shams u'd-dīn of Tabriz, who was not only a deep friend, but also his spiritual-guide. For him Jalāl u'd-dīn had the greatest regard, and in consequence he called his spiritual Odes the *Dīwāni-Shamsi-Tabriz*, putting the name of Shamsi-Tabriz at the end of each poem as his signature: this was just a way of dedicating his Dīwān to his friend and master. At the first visit, Jalāl u'd-dīn could not recognize his friend, though he addressed him amidst the crowd. Afterwards when he was living at Qonya, he met his friend for the second time, the details of which visit are really very interesting.

Damascus, at that time, was a famous centre of learning and an asylum of the refugees who fled from the attack of the Mongols. In the same period Sheikh Akbar Muḥiy-u'd-dīn al-'Arabī (1164-1240 A. D.), the famous exponent of Sufism, passed his last days in this town. It is presumed

1 *Ibid.*, p. 44.

that Maulānā read the *Kitābi-Hidāya* (on Jurisprudence)¹ in this town; and he also came in contact with the association of Muḥiy-u'd-dīn².

Maulānā, after residing at Ḥalab and some other places at Syria for some seven years, returned to Qonya where his family was residing permanently. On the day when he reached Qaişariya, according to Aflākī, the learned, the respectable and the pure came before and showed him much respect. The Lord of Işfahān³, who was a friend and disciple of Burhān u'd-dīn Muḥaqqiq, sent persons to carry him to his place. But Burhān u'd-dīn did not permit it on the ground that it was the rule of Maulānāyī-buzarg (i. e. father of Maulānā) to put up in a madrasa.

The association of Maulānā with Burhān Muḥaqqiq (after his father's death) was for about nine years. During this period Maulānā completed *siḥ chillah* (performances of austerities) according to the advice of his spiritual guide. As Burhān u'd-dīn came to Rūm by 1231 A. D., so his death must be by 1240 A. D., and Maulānā was by the side of his death-bed at Qaişariya⁴.

Burhānu'd-dīn was perfectly learned and fully informative regarding moral perfection and the Ṣūfī path and its different stages. That he was a perfect man is evident even from the words of Maulānā. Of the Ṣūfīs, Sayid Tirmidhī was much inclined to Sanā'ī of Ghazna, as is said in the *Fīhī mā fīhī*: They say Sayid Burhānu'd-dīn recites verses, but he frequently utters the verses of Sanā'ī (*Gūftand ki Sayid Burhān*

1 Or *Hidāyat fi al-Furūgh*, written by Sheikh u'l-Islām Burhān u'd-dīn 'Alī bin Abī Bakr of the Ḥanafī sect (d. 1196 A. D.).

2 *Aḥwāl wa Zindagānīy-Jalāl 'ud-dīn Muḥammad*, p. 47.

3 Apparently Shams u'd-dīn Işfahānī, minister of 'Izzu'd-dīn Kaikāūs (1246 to 1256 A. D.).

4 *Aḥwāl wa Zindagānī*, etc., p. 47.

u'd-dīn sukhun khūb mī farmāyad ammā shī'ri-Sanā'i dar sukhun bisyār mī āwarad). Really he was much devoted to Sanā'i as Maulānā was attracted to Shamsi-Tabrīz.

Maulānā in his spiritual discourses often used to repeat the words of Tirmidhī. His son Sulṭān Walad also came under the service of him and acquired spiritual training from him, as he mentions in his *Walad-nāma*: This meaning and the wonderful interpretation was given by Burhānu'd-dīn (or *Burhāni-dīn*, the proof of religion), the Truth-revealer.

In ma'ānī wa in gharīb bayān ;

*Dād Burhāni-dīn muhaqqiq dān.*¹

In the *Mathnavī* also our poet has mentioned the name of his spiritual guide with much respect. As he says: Be perfect and be far off from any suspicion; proceed on and be enlightened like *Burhāni-Muhaqqiq*.

Pukhta gard wa az taghaiyur dūr shau ;

*Rau chu Burhāni-muhaqqiq nūr shau.*¹

After the departure of Burhānu'd-dīn from this transitory world, Maulānā set on the Spiritual-Seat to teach and direct people on the right path and engaged himself in teaching Jurisprudence and other sciences of Religion in the Madrasa according to the fashion of his father for a period of about five years, i. e., from 1240 to 1244 A. D. According to Daulat Shāh, everyday 440 students of religious law used to come to his service for getting instructions from him². Gradually his fame spread around; and according to Sulṭān Walad, more than ten thousand were his disciples though at first they were not (always) sincere; and even the great *muftis* and the men of learning regarded him as a *paighām-bar*. As he sings:

Dah hazārash murīd pīsh shudand ;

Garchi awwal zi-ṣidq dūr budand.

1 *Mathnavī*, Vol. II, 1319.

2 *Tadhkira'i-Daulat Shāh*, p. 194.

Muftiyāni-buzurg ahli-hunar ;

Dīdā ūrā bajāyi-paighāmbar.

When Maulānā was lecturing in his religious discourses, he showed his excellence and perfection; and the people took him to be one of them and they were following his outward piety and rigour. But they did not know what spiritual brilliance was hidden in. Suddenly the sun of Love and Truth shed its lustre on that pure heart; it shone so brilliantly that the common eye became dark against that Light. The sight of those who were spiritually blind was not able to perceive the brilliance of that Lustre and owing to the darkness of the heart they could not believe in his divinity and thought that heart-illuminating Sun to be only a state of the dark night. Maulānā now changed his mode of living, and with this the people also changed their faith in him. That darkness-removing Sun who made this illuminating night immersed in Light, concealed it from the eyes of the veiled ones. And that great storm of Love which made the Ocean of quietness full of dashing of waves and threw this boat of thought through its discord into the whirlpool of life is the Unknowable Secret which made its appearance in the life of Maulānā through Shamsi-Tabrīz.

Regarding his meeting with Maulānā, Daulat Shāh states that: One day Sheikh Ruknu'd-dīn Sanjābī (or Sajjāsī) said to Sheikh Shamsu'd-dīn, 'You should better go to Rūm, for there lives a student of you in whom fire of love should be ablaze'. Shamsu'd-dīn accordingly went there and at Qonya he found that Maulānā was sitting at the back of a camel and his followers were coming behind from the madrasa to his residence. Shamsu'd-dīn found in him what he was so long enquiring after. Rather he saw in him his Ideal. He followed Maulānā on horseback and asked him, 'What is really the aim of all these striving after religion, austerities and learning of sciences?' Maulānā replied, 'It is to follow the Divine Commands.' Shamsu'd-dīn opined, 'All these

are only outward formalities.' Maulānā asked, 'What besides these?' Shamsu'd-dīn replied, 'Knowledge is that which has been realized'. And he quotes the following couplet from the *Dīwān* of Sanā'i: That knowledge which does not take you away from yourself; Ignorance is much better than that knowledge.

'Ilm kaz tū turā na bastānad ;

Jahl az ān 'ilm bih buwad bisyār.

But it is recorded by Aflākī that: One day while Shams was sitting at the gate of an inn, Jalāl came riding on a mule and a croud of his students and followers were following him on foot. Shams advanced forward, and taking hold of the mule's bridle addressed Jalāl, 'Exchanger of the current coins of recondite significations, who knowest the Names of of the Lord, tell me, was Muḥammad the greater servant of God or Bāyazīd of Bisṭām (a great mystic of the 9th century A. D.) ?' He replied, 'Muḥammad was incomparably the greater—the greatest of all prophets and saints'. 'How is it that Muḥammad said, 'We have known Thee, O God, as Thou rightly shouldst be known', whereas Bāyazīd said, 'Glory unto me, how great is my glory' ?' asked Shamsu'd-dīn. On hearing this question Jalāl fell down senseless. After getting back his consciousness, he took his new acquaintance home with him.

Muḥiyu'd-dīn 'Abdu'l Qādir¹ says of the story of disquietude of Maulānā and his meeting with Shamsu'd-dīn in this way: The cause of solitude and discomfiture was such that one day he was sitting in the house, and some books were placed around him, when Shamsu'd-dīn entered the room and saluted him. He then sat down, and hinting at the books, asked, 'What are all these?' He replied, 'You

¹ Muḥiy al-dīn was the author of *Kawākib u'l-Māḍiyya*, originally written in Arabic, and its author was a contemporary of Sulṭān Walad, the worthy son of our poet.

do not know'. And he had not yet finished his speech, when the books were ablaze in fire and its library. Maulānā asked, 'What is this?' Shams replied, 'You do not know this.' He then rose up and went away. Jalāl also came out and left behind his madrasa, his relatives and children. He then traversed many cities in search of him and wrote poems in honour of him, but these did not reach him, and he was not found anywhere. Almost similar to this are the descriptions of Jāmī and others, such as Amīn Aḥmad Rāzī in his *Tadhkira'i-Haft Iqlīm*, Ādhar in his *Ātish-kada*, have also reported likewise: When Shamsu'd-dīn reached Qonya and entered the assembly of Maulānā, he was at that time sitting by the side of a reservoir and some books were lying by the side of him. Shamsu'd-dīn asked, 'What books are these?' Maulānā replied, 'These are books of discourses'. 'Of what use are these to you?' thus asked Shamsu'd-dīn, and extending his hand he threw all the books into the water. Jalālu'd-dīn with extreme wonderment said, 'O Darvish, what have you done! Some of these books are valuable observations of my father, and nowhere they are available'. Shamsu'd-dīn dipped down his hand, and brought out all the books one by one. Water could not effect any of the books. Maulānā asked, 'What is this mystery?' Shamsu'd-dīn replied, 'This is delight and ecstasy. What do you know regarding this?' After this the companionship between these two was firmly established.

Ibn Battūṭa, the famous traveller, who in the course of his journey went to Qonya in the early part of the 14th century A. D., has also given a short description of Maulānā and his followers and with it regarding the change of his mind thus: It is said that in the beginning of his life Maulānā was a professor of religious Jurisprudence and the students used to gather round him in one of the colleges of Qonya. One day one sweetmeat-seller, who was carrying on his shoulder a tray of sweetmeats and was selling a piece of it at one *fals* (a small

coin), entered the madrasa. When the lecture came to a stop, the Sheikh (Maulānā) said, 'Bring forward your tray'. The sweetmeat seller took one piece from the tray and gave it to Maulānā who took it and ate it up. The sweetmeat-seller then went away, giving none else any other piece from his tray. The Sheikh giving up his lecture went out to follow him. It took a long time that he returned to the madrasa. The students after waiting for some time, went out in search of him, but did not find any clue of him, till after some years he returned, but did not utter anything except some Persian poems, not easily comprehended. The students came forward, wrote down what he uttered and collected them together in a book named *Mathnavī*.

It is stated in the *Walad-nāma* that the love and attraction of Maulānā towards Shamsu'd-dīn was like the searching after of Khidr by Moses who with his state of prophet-hood, the gift of prophecy and dignity of *Kalīmu'llāh*, was yet in search of the men of God. Maulānā with his perfection and exaltedness was in search of Perfected Souls, till he met Shams who was one of the Hidden Ones of the towers of Grandeur, and he became the disciple of Shamsu'd-dīn. Maulānā offered himself before his spiritual guide, became merged in his Lustre and invited him to his house¹.

After considering all these reports Farūzanfar opines that it is possible that Ibn-Battūta heard it from the enemies of the family of Maulānā or got it as an hearsay from the common ignorant people, and has reported the same without having any minute observation or verification of the same. The reports of others (excepting that of Sulṭān Walad) though not without ambiguity, have some uniformity behind them.

1 Cf. : *Bā chunīn 'azz u qadar u faḍl u kamāl ;*
Dā'iman bud ṭālibi-abdāl.
Khiḍrāsh bud Shams Tibrīzī ;
Ānki bā ū agar dar āmīzī, etc.

However, we may conjecture that Maulānā met with Shams at Halab or Syriya, and was attracted to his love and inspiration. And the different questions of Shams u'd-dīn might only bring forward to memory his former contact with Maulānā, at the time of his meeting with Jalālu'd-dīn at Qonya. Along with it the report of Aflākī regarding his meeting with Shams u'd-dīn at Syria (rather Damascus) may be added to make the statement strengthened.¹

After this holy meeting the spiritual guide and his disciple closeted themselves together in spiritual discourses. The duration of this secret closeting, according to Aflākī, was forty days or three fort-nights. This duration seems to be their closeting without any interruption, when they met for the first time at Qonya.

Let me record here one or two anecdotes regarding him which will indicate Jalāl's high regard for and great faith in his master, and also the way in which instructions were given to his friend and disciple by Shams u'd-dīn. It is related that one day, as a trial and test, he requested Jalāl to make him a present of a slave. Jalāl instantly brought forward before him his wife Kirā Khātūn to serve him. To this act of renunciation Shams replied, 'Rather I want a youth to wait on me'. This time Jalāl brought forward his son, Sulṭān Walad, to serve his purpose. He then wanted from Jalāl some wine, which, he said, he was accustomed to drink. Jalāl himself prepared the cup of wine and presented the same before him. The spiritual guide became satisfied at his behaviour and declared that Jalāl was really the greatest of men that he had ever seen.

There is another anecdote which illustrates how Shamsu'd-dīn used to instruct his disciple. Jalāl is reported to have said : When Shamsu'd dīn first came and I felt a mighty spark of love for him burning within my heart, he took upon

1 *Aḥwāl wa Zindagānī, etc., p. 66.*

himself to command me in the most despotic and peremptory manner. 'Study', he said, 'the writings of thy father'. For a while I studied nothing else. Then he said, 'Keep silent and speak to none'. I ceased from all intercourse with my fellows. He came to me another day as I was by his command studying the writings of my father. Thrice he called out to me, 'Study them not'. From his sacred features the effulgence of spiritual wisdom streamed forth. I laid down the book and never since have I opened it. But one night Jalāl dreamt that he was in company with a number of friends who were all studying and discussing with him those very writings of his father. As he awoke from his dream, Shams was entering the room with a severe look. Addressing Jalāl he asked, 'How hast thou dared to study that book again?' Jalāl protested that since his prohibition he had never once opened his father's works. 'Yes', reported Shams, 'there is a study by reading, and there is also a study by contemplating. Dreams are but the shadows of our working thoughts. Hadst thou not occupied thy thoughts with those writings, thou wouldst not have dreamt about them'.

Shams u'd-dīn taught and impressed Maulānā in such a way that the latter changed his view of all things and surrendered himself completely to his pure love. All the biographers are unanimous that Maulānā after this secret closeting changed his Path and established sittings of music, hearing and dancing in place of performances of prayers and lecture gatherings; and in place of discourses of madrasas and discussions with the students he established heart inspiring songs. How beautifully Sulṭān Walad sings of the state of the change in the path of the Religion of his father: Before his spiritual union with Shams, he (Maulānā) absorbed himself day and night in devotion. For years and months that chosen Lord engaged himself always in sciences of abstinence and religion. He exalted and perfected those Divine stages by his ways of piety and abstinence. In those manifestations, he used to see

God, and every moment there reached him from God new messages. But when he was admitted to the path of Shams u'd-dīn, he adopted the ways of hearing and dancing. (And) when he entered the path of dancing and hearing on his instruction, he began to realise those states hundred times as before from God. Hearing and dancing (thus) became the Path and Religion aright of him, and from the effect of these *samā'* there grew in his heart hundreds of gardens.

Pishtar az waṣli-Shams u'd-dīn zi-jān ;

Būd dar ṭā'at zi-rūzān wa shabān.

Sāl u mah paiwasta ān shāhi-guzīn ;

Būd mashghūli-'ulūmi-zuhd u dīn.

Ān muqāmātash az ān warzish rasīd ;

Bā taqā wa zuhd rah rā mīburīd.

Andar ān muṣṣhar budash jilwah zi-Ḥaq ;

Har damī mīburd az Ḥaq nau sabaq.

Chunki da'wat kard ā rā Shamsi-Dīn ;

Dar samā'iy ki badān pīshash guzīn.

Chun dar āmad dar samā' az amri-ā ;

Hāli-khud rā dīd ṣad chandān zi-hū.

Shud samā'ash madhhab wa rā'yī durust ;

Az samā' andar dilash ṣad bāgh rust.

The disciples of Maulānā, the inhabitants of Qonya and even the great and the pious became enraged at the sudden change of the Path of him. But Maulānā went on with his work, and his relation with his Master became more firm with the gradual increase of their reproachful advice. Shams u'd-dīn became much afflicted at the behaviour of those superstitious people of Qonya who held him a magician, and he determined to forsake the place. And his famous inspiring and loving *ghazals* (commonly known as *Dīwāni-Shamsi-Tabrīz*) and his amorous persistence, importunity, wretchedness and indigence could not stand on the way of the determination of Shams u'd-dīn who proceeded on his journey in the beginning of 1246 A. D. (*Shawāl*, 643 A. H.). Accordingly, the duration of the

association of these two, as Farūzanfar states, was about 16 months.¹

Maulānā searched his spiritual guide for a month but to no effect. At last he got the information that Shams u'd-dīn was living at Damascus. Accordingly, he began to write letters and send messages to him one after another which ultimately made an effect on the heart of Shams and he inclined to visit Qonya for the second time. In the mean time Maulānā's friends and disciples who lost all opportunity of meeting him and hearing his speeches, and consequently the relish of his teaching and proper guidance, as the result of the disappearance of his spiritual guide and the consequent distressed condition of the heart of Maulānā, repented for their own behaviour and asked mercy and forgiveness from their Master, as is beautifully depicted in the *Walad-nāma* :

Pīshī-Sheikh āmadand lābah kunān ;

Kī babakhshā makun digar hijrān.

Taubahā mīkunīm rahmat kun ;

Gar digar īn kunīm la'nat kun.

(They came before the Sheikh in supplication, saying, 'Please forgive us, and do not leave us any more, etc.)

Accordingly, Maulānā sent his son Sulṭān Walad to bring Shams u'd-dīn back from Damascus to Qonya. Thus through the renewed association with his spiritual guide, Maulānā became relieved of his own distress and suffering and his heart blossomed like a flower from the effect of the morning breeze. The disciples even asked apology and again turned towards Shams and Maulānā. They also began to offer them dinner and invited assemblies for dancing and hearing. But this time also Maulānā and Shams u'd-dīn closeted themselves together to such an extent that again the arrogant gave up all politeness and cultivated the seed of infidelity and enmity.

¹ *Ibid*, p. 73

Bāz gustākhn adab bagudhāshtand ;

*Tukhmi-kufrān wa ḥasadhā kāshand.*¹

Apparently the cause of disgust of the learned and also of the common people against Maulānā was this that after his union with Shams he gave up all discourses of lecturing and preaching and adopted the path of dancing and ecstatic singing. He also changed the customary dress of the Divine Doctors and used instead Indian dress and put on the head a cap of the colour of the Indian saints.

According to *Walad-nāma*, when the people of Qonya tied up their waists of enmity against Shams u'd-dīn, and were trying to aim at his life, he determined to leave Qonya and not to come again to such a place which became full of tumult and disturbance, and that no person might even be able to know his whereabouts. They thus became disappointed of him and believed him to be dead. It is said, Shams u'd-dīn made this secret revealed only to Sulṭān Walad, as he sings,

Khwāham īn bār ān chunān raftan ;

Kī nadānad kasī kujā-am man.

Hama gardand dar ṭalab 'ājiz ;

Nadihad kas zi-man nishān harziz.

(This time I shall conceal myself in such a way that no person will be able to know where I am ; etc.).

There is great probability that some of the dear relatives of Maulānā also joined hands with those dissatisfied people of Rūm. It is said that 'Alā'-u'd-dīn Muḥammad, the eldest son of Maulānā, also took part with those enemies and lost his life in the tumult, which became a riot. After this Shams-u'd-dīn mysteriously disappeared from the scene. This event happened in the beginning of 1247 A. D.

After the disappearance and concealment of Shamsu'd-dīn, there spread the rumour that he was killed in the riot, and Maulānā also became informed of this sad news ; but

¹ *Ibid.*, p. 80.

he never confirmed this statement. It is said that he searched for his dear spiritual guide for long two years together, but all in vain. Yet he never became hopeless, and any information regarding his whereabouts was rewarded by Maulānā. How beautifully Rūmī says in his *Dīwān*: The news reached that Shams-Tabrīzī is at Syria; what a good morning it is, if he were at Syria!

*Khabar rasida ba-Shām ast Shams-Tabrīzī ;
Chi subhā ki namāyad agar ba-shām būd.*

Change of Path and his interest in mystic singing and dancing, which also attracted some other pious souls, made a sect of the theologians and superstitious ones revolting against Maulānā; and they became much more agitated when they found that his friends and relatives were gradually taking more interest in ecstatic singing and dancing. But Maulānā used to exclaim out in his own fashion: What dost thou know of what the Rebeck sings of the tears of the eyes and of the roasted hearts?

*Hich mīdānī chi mīgāyad rabāb ;
Z-ashki-chashm wa az jigarhāyi-kabāb.*

Being informed of the news that Shamsu'd-dīn is at Damascus in Syria, and also being disgusted at the behaviour of the low-spirited ones, Maulānā went to Damascus. And his influence on the hearts of the people there has well been described by Sulṭān Walad in his *Walad-nāma*: They wondered to find such a learned man changed to a deeply loving-heart at the attraction of his spiritual guide. In short, he made the people burnt with the fire of love, and made them mad and intoxicated (in the fire of love) which surpassed all selfishness.

*Chun rasīd andar ān safar ba-Damishq,
Khalq rā sūkht ā z-ātishi-'ishq.
Hama rā kard sugħba wa maftūn,
Hama raftand az khudī bīrūn.*

For a few months Rūmī resided at Damascus in search

of his spiritual guide. But in his disappointment to find out Shamsu'd-dīn in his physical body with earthly elements, the deep love and attraction for his spiritual guide made the Divine Form of Shamsu'd-dīn reflected in the inner heart of the Poet, who became united with Shams, as colour and fragrance become mixed with flower, and sweetness with sugar-cane. The outcome of this spiritual state of him is his love-inspiring *Ghazals* which are famous as *Dīwānī-Shamsi-Tabrīz*. Although most of the ghazals were written after the death of his spiritual guide, yet as already hinted, there were some ghazals of the *Dīwān*, which were sung while Shamsu'd-dīn Tabrīzī was still living¹. After this at the request of the people of Qonya, he again returned there, and began to live with his dear friends and relatives.

Jalālu'd-dīn had the highest regard for his spiritual guide; he was to him really a living personification of God. His *Dīwānī-Shamsi-Tabrīz* reveals to us what a great veneration a *murīd* may have for his *murshid*. Though *Dīwān* is really of Rūmī, by calling the Book as of his spiritual guide, he has really dedicated himself to the personality of Shamsī-Tabrīz. In a sense, his whole *Dīwān* may be described as an outburst of ecstatic utterances, where his soul has been merged to that of his spiritual guide. Therefore, while he is eulogizing his spiritual guide, he is really stating his higher state of ecstasy, where by dying to his self, he is raised to *baqā* (the state of constancy in God). His *Dīwān* is full of so many eulogistic utterances. I only quote here a part of one such from amongst so many ghazals.

*Pīrī-man wa murīdi-man dardi-man wa dawāy-man ;
Fāsh bāguftam īn sukhun shamsi-man wa khudāy-man.*

... ..

Māt shawam z-'ishqi-tū z-ānkih shahī-du 'ālamī ;

¹ *Shakhshiyati-Maulavī*, p. 24.

Tā tu marā nazar kunī shamsi-man wa khudāy-man.
Maḥw shawam ba-pīshi-tū tā kih athar namānadām ;
Sharṭi-aḡlab chunīn bawad shamsi-man wa khudāy-man.
Shahpari-Jibra'il rā ṭāqqat ān kujā bawad ;
Kaz tu nishān diḥad marā shamsi-man wa khudāy-man.
Hātimi-Ṭay kujā ki tā būsah diḥad rikāb rā ;
Waḡti-sakhā' w-bakshish ast shamsi-man wa khudāy-man.
'Isay murda zinda kard dīd fanāy-khwīsh-tan ;
Zinda'i-jāwidān tu'yī shamsi-man wa khudāy-man.

...
Ka'ba'i-man kunishti-man dīzakhi-man bihishti-man ;
Mu'nisi-rūzgāri-man shamsi-man wa khudāy-man.

...
*Gufta'i-Shamsi-dīn bakhwān shamsi-man wa khudāy-man.*¹

(O you are my spiritual guide and also my disciple, you are my pain and also its remedy ; I said this wrong, he is my Sun and my God. ...I shall perish in your love ; for the reason that you are the Lord of the two worlds ; so that you may favour me, O you the Sun of mine and the God of mine.

I shall lose my identity in your Self, so that no sign shall remain of me ; for the condition of etiquette is this, O my Sun and my God. Where is such strength to the master-feathered Jibra'il that he will show you to me, O my Sun and my God.

Where is Hātim of Ṭay that he will kiss my plate ; it is the time of favour and bestowal, O my Sun and my God.

Jesus who made a dead one living, saw the *fanā* or annihilation of the self ; O you are only the ever-lasting one, the Sun of mine and the God of mine. ...You are my *ka'ba*, my church, my hell and my heaven ; you are the only intimate one of this world, O my Sun and my God. ...Read only

¹ *Kulliyātī-Shamsi-Tabriz*, p. 623.

the words of Shamsu'd-dīn ; for he is my Sun and my God.)

Shamsu'd-dīn Muḥammad bin 'Alī bin Malikdād was an inhabitant of Tabriz. He has been described by Daulatshāh¹, as the son of Khāwand Jalālu'd-dīn or Jalālu'd-dīn Ḥasan, famous as Nau-musalmān, who died between 1210 to 1221 A. D. This Jalālu'd-dīn Ḥasan Nau-musalmān had, according to Aḡā' Malik Jūyeni,² the only son 'Alā' u'd-dīn Muḥammad (1221 to 1255 A. D.). But as in the opinion of other historians, Shamsu'd-dīn reached Qonya in 1245 A. D., at his 60th year, so his birth took place in 1186 A. D. Accordingly Daulat Shāh's statement seems to be wrong.

Aflāki records that Shamsu'd-dīn was at first the disciple of Sheikh Abū Bakr, the *zambīl-bāf* (the basket-maker) of Tabriz, and that although he has no much information regarding the details of his education, in mystical union with God effected by self-denial (*walayet*) and in mind-study (*kashfu'l-qalb*) he was unique in his time. According to his own words, Shamsu'd-dīn learnt every stage of spiritual development from that teacher, but his state reached to such a position that he could not rest satisfied, and made a journey in search of a more perfect guide, and travelled for several times through the different climes and came under the services of many saints, hermits and monks, and received from them spiritual upliftment both inward and outward. It seems that for this reason of his travelling in the spiritual world the holy travellers used to call him *Shamsi-parinda* (or the Flier-Shamsu'd-dīn).

Jāmī in his *Nafahātu'l-uns* states that both Fakhru'd-dīn 'Irāqī and Shamsu'd-dīn were fellow-students of Bābā Kamāl Jindī, of the successors of Najmu'd-dīn Kubrā. But Farūzanfar

¹ *Tadhkira*. p. 195.

² *Jahāngushā'i-Jūyeni*, Vol. III, p. 134 ; see also *Literary History of Persia*, Vol. II, p. 456.

doubts the authenticity of the statement in relation to Fakhru'd-dīn 'Irāqī, for he was from the beginning the disciple of Bahā'u'd-dīn Zakariyā of Multān.¹ Others are of opinion that Shamsu'd-dīn was a disciple of Ruknu'd-dīn Sajjāsī. Farūzanfar suggests that the famous mystic poet Awhadu'd-dīn of Kirmān was also at first a disciple of Ruknu'd-dīn Sajjāsī, but difference of opinion compelled him to come out of this Order. Awhadu'd-dīn Kirmānī was a personal friend or disciple of the great Sheikh Muḥiy u'd-dīn ibnu'l-'Arabī.²

Shamsu'd-dīn in the path of his life, diverted all his attention towards truth and spirituality, did not care for the pleasant or unpleasant opinions of the low-spirited ones, abandoned all rules of limitations and customs of prayers, mosques and monasteries which in those days were counted as good materials for showing piety and self-respect by worldly-minded ones, and he realised the world of unity and moved in the horizon of freedom. He had no faith in the teaching and learning of the traditions of the ancient ones and in the lecturing of Divine discourses which were in those days the basis of many learned men. He used to say that every one should be alive with spiritual knowledge from his ownself and that drops like thoughts are always mixing with the ocean of perfection, which is endless and never dried up (*az khud sar chasma'i-zāyinda'i-dānish bāshad wa andisha'i-qaṭra mithāl rā bā-dariyāy-bīpāyān wa khushk nāshawanda'i-kamāl piwasta gardānad*). His worthy disciple, our Maulānā Rūmī, has also sung likewise :

*Bī 'ināyāti-Ḥaq wa khāṣṣāni-Ḥaq ;
Gar malak bāshad siyāh-astash warq.
Qaṭra'i-dānish ki bakhshīdī zi-pīsh ;
Muttaiṣl gardān ba-dariyāhāy-khwīsh.*

1 *Aḥwāl wa Zindagānī*, etc., pp. 54-5.

2 Cf. also *Literary History of Persia*, Vol. III, p. 139.

*Qaṭra'i-'ilm-ast andar jāni-man ;
Wā rahānash az hawā waz khāki-tan.*¹

And according to the saying that whatever opinion is held by one, is only what he has realised of the Truth, Shamsu'd-dīn is also not debarred from expressing the Truth he has realised of the Presence of God, as is reported in the *Manāqib-u'l 'Arifīn* : One day in the monastery of Nasratu'd-dīn, the minister, there was a great gathering, and they were there presenting forward their greatness. All the (so-called) spiritual leaders, learned men, spiritualists, nobles and governors, that were present there, were discoursing on various sciences and theories and were arguing regarding their subjects. Shamsu'd-dīn was sitting in a corner, observing all these things. Suddenly he rose up and said to them loudly with a zeal of the heart and spirit, 'How long will you dissemble yourselves on these topics, for you are not saying anything of your own conception regarding God. What you say is only from the Traditions of the Prophet, the explanations of the Qur'ān and the advice and speeches of the perfect men of ancient days. They said of their own spiritual attainments. Now as you are the perfect ones of the time, describe of your own mysteries and spiritual upliftments'. And we have already seen, while discussing his way of teaching his disciple, that he also changed the outlook of Maulānā by not permitting him to read and study the books of Bahā'Walad, his father.

The special Maulavī Order of Darwishes is said to be instituted after Maulānā's return to Qonya in 1247 A. D. Their special dress, the Indian garb of mourning, as Alfākī says, was instituted by the Founder in memory of his spiritual guide, Shamsu'd-dīn of Tabriz. We have already made some references to Tabrizī, but there is much uncertainty about his country of origin. Brown in his *'The Dervishes'* styles

1 *Mathnavī*, Vol. I, 1879 & 1882-3.

him a Qalandarī. H. A. Rose¹ is of opinion that Sheikh Shamsu'd-dīn Tabrīzī was probably of Indian origin, as he identifies him with Shamsu'd-dīn Taprīz, a great contemporary saint of Multān, who got the sobriquet of *Tap-rīz* or the 'heat-pouring', because he brought the Sun nearer to that spot than to any other on earth.

As is presumed, Shamsu'd-dīn was a man of knowledge and perfection, with a vast store of experience, as he travelled through out the world and visited many saints. He was acquainted with all the outward moralities and the inner secrets of the heart. He was equally qualified in the art of oratory and in the secrets of the mystic states. Farūzanfar has referred to two books which were either written by him, or collected by his followers as the words of him, viz., *Maqālāt* (or Discourses) and the other, in ten chapters containing subtleties and the Divine sayings of Shamsu'd-dīn that are attached with the *Manāqibu'l-ʿArifīn* of Aflākī.²

The *Maqālāt* is a collection of what Shamsu'd-dīn discoursed in the assemblies, and what was refuted or interchanged between him and *Maulānā* or his disciples and his deniers. From its disconnecting links regarding matter and subject, it appears that Shamsu'd-dīn himself did not compile it, but it was a record of daily discussions which were gathered together completely without any order. It is apparent that the new life of *Maulānā* was mainly for the influence of Shamsu'd-dīn over his life. This fact has been proved by an intimate connection between this book and the Book of *Mathnavī*; and it has been found that many events of *Mathnavī* are taken from this book.

For the simplicity of style and the beauty of collecting words and phrases attracting to the heart, the Book of *Maqālāt* may be taken as a treasure of literature. Excepting

1 Edition of J. P. Brown's *The Dervishes*, p. 260.

2 *Ahwāl wa Zindagāniy-Jalālu'd-dīn Muḥammad*, pp. 96-97.

some chapters and subjects which are not connected together, and for which reason some people like to ascertain that the Discourses of Shamsu'd-dīn have only been borrowed, this book may be counted as one of the best prose works replete with Sufism.

Some ten chapters which Aflākī has recorded in his book regarding the life of Shamsu'd-dīn may be taken as adapted from the Book of *Maqālāt*. For some chapters of it have complete similarity with that of *Maqālāt* in words and meaning. The difference of some chapters and their non-appearance in the *Maqālāt* is an evidence that they are compilations of different persons.

III

Teaching and Guidance

When Bahā'u'd-dīn died, Maulānā, who was at that time 24 years of age, sat on the place of his father, according to the desire of Sulṭān 'Alā'ud'-dīn, as is described by Amīn Aḥmad Rāzī,¹ or on the advice of his father, as stated by Daulat Shāh,² or on the authority of *Walad nāma*, by the desire of his disciples. He then spread the carpet of preaching and admonition, and was successful in his duty of giving religious sentences and admonitions. He hoisted the flag of *Sharī'at* (customary Laws as taught by Prophet Muḥammad) and for one complete year he was expounding the religious Law, which was far away from the Sufistic Path, until Burhānu'd-dīn Muḥaqqiq Tirmidhī made himself connected with him (for the second time).³ After the death of Tirmidhī, again Maulānā sat on the spiritual-seat to teach and direct people on the path, as has been described already, for a

1 In his *Haft-Iqlīm*, while describing the poets of Balkh

2 *Tadhkira*, p. 194 : also the *Ātish-kada* of Luṭf 'Alī Beg Adhar, while describing the poets of Balkh.

3 *Aḥwāl wa Zindagānī*, etc., p. 37.

period of about five years (i. e., from 1240 to 1244 A. D.). It appears that during this period he taught his students the *Ṣūfī-tarīqa*, which is based on austerity and abstinence, and mixed with it was the principle of *ma'rīfat*.

But after the departure of Shamsu'd-dīn, Maulānā's teaching took almost a different shape. Here it is the principle of *Ḥaqīqat*, based on love, and being absorbed in the love of God Maulānā was teaching his disciples not by words but by actions. Accordingly, from the date of his founding the Maulavī Order of Darwīshes, that is, from 1247 A. D., onward till his departure from this world in 1273 A. D., Maulānā engaged himself in spreading Divine Knowledge. But as he used to remain often absorbed in the perfection of the Absolute and in the splendours of Divine Beauty, he did not proceed in his ways of helping and guiding his disciples like those customary Sheikhs and spiritual guides, and he always entrusted some selected friend of him to this task. Sheikh Ṣalāḥu'd-dīn was given the task of spiritual teachership and leadership for the first time.

Sheikh Ṣalāḥu'd-dīn Farīdūn, the Gold-beater (or *Zar-kūb*) was a fellow-disciple with Jalāl of Burhānu'd-dīn Muḥaqqiq ; and his teacher had great love and esteem for him. He was an unlettered man, and as his parents were poor who were natives of Qonya, he took to the trade of a Gold-beater. But afterwards when Jalāl's reputation went far and abroad, he approached him and was cordially received as Jalāl's assistant in the management of the Order and also in instructing his disciples with the title of *Sarlashkarī-i-Junūdi-Allāh* (i. e., the leader of the army of God).

But as Ṣalāḥu'd-dīn was an unlettered and a gold-smith by profession, the people of Qonya did not look him with an eye of respect ; and they were always suspicious of the purity of his heart and the perfection of his soul. Maulānā was always spiteful to the blunt vision of those refuters and consequently

Ṣalāḥu'd-dīn was always looked by him with an eye of endearment. He established the same relation of love and friendship with Ṣalāḥu'd-dīn as he had formerly with Shamsu'd-dīn. For the reason that Ṣalāḥu'd-dīn was of mild temperament and soft nature, and the attraction for his people and his guidance towards them was of different kind, the confusion and vicissitude of Maulānā became lessened and the restlessness of his mind was also removed. He found in Ṣalāḥu'd-dīn the solace which he lost at the disappearance of Shamsu'd-dīn.

Aflākī has recorded some events where Maulānā showed his respect for Ṣalāḥu'd-dīn. It is said that on one day while there was a mystic dancing, Maulānā was in an ecstatic state; and there was a great enthusiasm prevailing there, but Ṣalāḥu'd-dīn was standing in a corner. All on a sudden Maulānā sang this *ghazal* :

Nist dar ākhir zamān faryād ras ;

Juz Ṣalāḥu'd-dīn alāḥ u'd-dīn u bas.

Az dili-'āshiq bar āyad āftāb ;

Nūr gīrad 'ālamī az pīsh u pas.

(For the last day there is no other defendant except Ṣalāḥ u'd-dīn, the rectitude of religion, and that is all. Through the heart of a lover, the Sun (of God) appears and it enlightens the whole world.)

In the *Dīwān* also we find some *ghazals* where Ṣalāḥu'd-dīn has been eulogized. As for instance,

Ay-ṣalāḥi-jahān Ṣalāḥ u'd-dīn ;

Bar tu tā jāwidān salām 'alayak.¹

(O Ṣalāḥ u'd-dīn, the rectitude of the world, on you be peace everlastingly).

Ṣalāḥ u'd-dīn was so much loved and regarded by Jalāl u'd-dīn that the latter gave order to his friends and relatives, and even to his son Sulṭān Walad, to bow down in supplica-

tion to his Lordship. Accordingly, his dear relatives and the sons of Maulānā respected Ṣalāḥ u'd-dīn like their father and always followed his footsteps in spiritual knowledge. Fāṭima, his daughter, was married to Sulṭān Walad. Farūzanfar records that there are about 71 *ghazals* still to be found in the *Kulliyāt* of Maulānā, where the last verse of every *ghazal* has been ornamented with the name of Ṣalāḥ u'd-dīn, and there the love for his friend has been expressed in a very fine manner.¹

The tenure of Ṣalāḥu'd-dīn's office lasted for about ten years. He died in 1258 A. D. He was buried adjacent to the burial place of Sulṭān al-'ulamā' Bahā' Walad. And our Poet sang this verse as a *marthiyah* (or an elegy) of him beginning with,

Ay zi-hajrānat zamīn wa āsmān ba-girīsta ;

Dil miyāni-khūn nishasta 'aql wa jān ba-girīsta.²

(O thou, for whose separation the sky and the earth are in mourning; the heart is dipped in blood and the reason and soul are in lamentation).

On the death of Sheikh Farīdūn, Chalabī Ḥusām u'd-dīn was appointed Jalāl u'd-dīn's assistant in his place. Ḥusām u'd-dīn Ḥasan bin Muḥammad bin Ḥasan, whom Maulānā in the Introduction of his *Mathnavī* has called the Key to the Treasures of the Heavenly Throne, the Trustee to the Treasures of the Earth, and the Bāyazīd and the Juna'id of the time, is originally of Armiya, and for this reason Maulānā has called him *Armūyi al-aṣl*. His family migrated to Qonya, where Ḥusām u'd-dīn was born in 1225 A. D.

The word "Chalabī" which is generally mentioned with the name of him in the Poems of Maulānā and also in biographies, is a sort of title. The original meaning of it is *Sāyidī*

¹ *Kulliyāti-Shamsi-Tabriz*, p. 444.

¹ *Aḥwāl wa Zindagāni*, etc, p. 107.

² *Kulliyāti-Shamsi-Tabriz*, p. 756.

(i. e., my Lord), and is generally used in a restricted sense to a Select One of God.

Ḥusām u'd-dīn also became famous with the name of *Ibn Akhī Turk*. The cause of this popularity was that his ancestors were heads of a Turkish sect of *Futuwwa* who teaches bountifulness and liberality to young learners.¹ It is related by Ibn Baṭṭūṭa that while he was in Asia Minor he found there many fraternal corporations whose members (*fityān*) for the greater part plied the same trade and lived together, under the supervision of a chief (*akhī*) in a convent (*zāwiya*) from what they earned their external labour. H. A. R. Gibb thus translates the descriptions of Ibn Baṭṭūṭa: "Now in all the lands inhabited by the Turkmens in Anatolia, in every district, town and village, there are to be found members of the organization known as the *Akhīya* or Young Brotherhood. ... A young Brother, or *Akhī* in their language, is one who is chosen by all the members of his trade, or by other young unmarried men, or those who live in ascetic retreat, to be their leader. This organization is known also as the *Futūwa*, or Order of Youth. The leader builds a hospice and furnishes it with rugs, lamps, and other necessary appliances. The members of his community work during the day to gain their livelihood, and

2 In common use the word denotes the whole of praiseworthy qualities which are significant for the chivalrous young man (*fatā*), specially liberality and bountifulness. In the Qur'ān the *fatā* means both a youth (s. XXI, 60) and a slave (s. XII, 30). Availing themselves of an alleged saying of the Prophet: *Lā fatā illā 'Alī wa lā saif illā dhu al-Faqār*, the members of the Prophet's family considered themselves as the true representatives of the *Futuwwa*, which was derived from their ancestor, while it in course of time acquired the meaning of chivalry, knighthood (*Shorter Encyclopaedia of Islam*).

bring him what they have earned in the late afternoon. With this they buy fruit, food, and the other things which the hospice requires for their use. If a traveller comes to the town that day they lodge him in their hospice; these provisions serve for his entertainment as their guest, and he stays with them until he goes away. If there are no travellers they themselves assemble to partake of the food, and having eaten it they sing and dance. On the morrow they return to their occupations in the late afternoon. The members are called *fityān* (youths), and their leader, as we have said, is the *Akhī*."¹

In the Ṣūfī vocabulary *futuwwa* stands for a state of mind which is active in several directions and therefore cannot be rendered by one single word. Generally *futuwwa* is described as "placing other people above one's self" (*ithār 'alā nafsīhi*), which according to al-Ghazālī is the highest degree of bountifulness (*sakhā'*). This state of mind is made manifest by liberality, altruism, self-denial, immunity against disappointment, indulgence for other people's shortcomings, etc. Al-Qushairī, in his *Risāla*, by a series of paraphrases and anecdotes, conveys to some extent the scope of this meaning. Besides there is a relation between the *futuwwa* and the *makārim al-akhlāq* (the prominent virtues), which constitute a component of the mystical *futuwwa*.

This *futuwwa* is one of the essential elements in the Islamic guild institutions, which from this point of view, have taken over many elements from the mystical fraternities.² "The history of the organizations called by the name of *Futuwwa* is still obscure. They appear first in the 12th century in several divergent forms, which can probably all be traced to the Ṣūfīs or darvīsh orders. The word *futūwa*, "manliness", had long been applied amongst the latter in a moral sense,

1 *Selections from the Travels of Ibn Baṭṭūṭa*, p. 125-6.

2 Cf. *Shorter Encyclopaedia of Islam*, 1953.

defined as "to abstain from injury, to give without stint, and to make no complaint," and the patched robe, the mark of a Ṣūfī, was called by them *libās al-futūwa*, "the garment of manliness." It was applied in a more aggressive sense among the guilds of "Warriors for the Faith," especially as the latter degenerated into robber bands, and it is in reference to the ceremony of admission into one such band at Baghdād in the middle of the 12th century that trousers are first mentioned as the symbolic *libās al-futūwa*. A few years later Ibn Jubayr found at Damascus an organization called the *Nubūya*, which was engaged in combating the fanatical Shi'ite sects in Syria. The members of this warrior guild, whose rule it was that no member should call for assistance in any misfortune that might befall him, elected suitable persons and similarly invested them with trousers on their admission.

In 1182 the Caliph an-Nāṣir, having been invested with the *libās* or trousers by a Ṣūfī sheikh, conceived the idea of organizing the *Futūwa* on the lines of an order of Chivalry (probably on the Frankish model), constituted himself sovereign of the order, and bestowed the *libās* as its insignia on the ruling princes and other personages of his time. The ceremony of installation included the solemn putting on of the trousers and drinking from the "Cup of manhood" (*Kāṣ al-futūwa*), which contained not wine, but salt and water. The order took over from its Ṣūfī progenitors a fictitious genealogy back to the Caliph 'Alī, and continued to exist for some time after the reign of Nāṣir in a languishing state. The brotherhood which Ibn Baṭṭūṭa found in Qonya, and which was distinguished from the other guilds in Anatolia by its special insignia of the trousers and its claim to spiritual descent from 'Alī, was probably a relic of the order founded by the romantic Caliph. The remaining Anatolian organizations seem to have been local trade-guilds with a strong infusion of Sufism, oddly combined with a political tendency

toward local self-government and the keeping in check of the tyranny of the Turkish Sultans.¹

Besides the vice-gerency of Maulānā and his leadership of the disciples, Ḥusāmu'd-dīn also became the *sheikh* of the *khānqāh* of Diyā'u'd-dīn, the minister, through the intercession of the respected Amīr Tāju'd-dīn²

The intimacy and friendship of Maulānā with Ḥusāmu'd-dīn was so deep that his heart could not have so blossomed without his connection with Ḥusām. In any assembly where Chalabī was not present, he did not find any inspiration there, and therefore, he did not discourse on any mystic interpretations, as is narrated in the *Manāqibu'l-ʿArifīn*: "One day Mu'īnu'd-dīn Parwāna arranged a great assembly where all the great and learned were invited. But as long as Ḥusāmu'd-dīn was not called there, Maulānā did not begin his discourse."

From the Introduction of the *Mathnavī*, as is already referred to, and from the lines in the beginning of the 4th, 5th and 6th volumes of his great Poem, it would be clear what a great respect he had for Ḥusāmu'd-dīn, and how affectionately and favourably he was connected with Rūmī. He sings,

Ay diyā' u'l-Haq Ḥusāmu'd-dīn tu'yī ;

*Kih gudhasht az mah ba-nūrat Mathnavī.*³

(O Ḥusāmu'd-dīn, you are the Lustre of God, and by your light the *Mathnavī* has passed beyond the Moon.)

Again,

Ay hayāti-dil Ḥusāmu'd-dīn basī ;

Mail mījūshad ba-qasmi-sādīsī.

Gasht az jadhbi-chu tū 'allāma'ī ;

*Dar jahān gardān Ḥusāmī-nāma'ī.*⁴

1 *Selections from the Travels of Ibn Baṭṭūṭa*, Notes, p. 355.

2 *Aḥwāl wa Zindagānī*, etc., p. 115, f.n.

3 *Mathnavī*, Vol. IV, 1.

4 *Ibid.*, Vol. VI, 1-2.

(O you, the life of the heart, Ḥusāmu'd-dīn, for you a strong desire arises in me for the 6th volume. For the reason of the attraction of a great man like you, there comes out in the world *Ḥusāmī-nāma* or the Book of *Mathnavī*).

The best memorial of the days of association of Maulānā with Ḥusāmu'd-dīn is undoubtedly the Poem of *Mathnavī* which is one of the most valuable products of Persian Literature and without doubt the greatest and the best book on Islamic Mysticism. It was he to whom the famous *Mathnavī* written by Rūmī, was dedicated; and it was his encouragement and suggestion which inspired Jalāl to write the great poem, which is also called by the name of *Ḥusām-nāma* or *Ḥusāmī-nāma*, just as referred to above. It is said when Chalabī found that the friends of Maulānā were more interested in the books of Sheikh 'Aṭṭār and Sanā'ī, and that they did not take much heed of the Ghazals of Maulānā, although they are not very few, and are complete with mystic thoughts and abound with literary beauties, he was, accordingly, seeking for an opportunity, and when one night he was alone with him, he sang some ghazals of him, and then prayed to him to produce a book in the fashion of *Ḥadiqa* (of Sanā'ī) or *Manṭiqu't-Tair* (of 'Aṭṭār). Maulānā at once brought out from the turban of his head a piece of paper which contained some eighteen verses of the first few introductory lines of the first volume of the *Mathnavī* beginning with '*Bishnau az nay chun hikāyat mi kunad*' (or 'Hearken to the reed-pipe, how it tells of the stories'), and ending in '*pas sukhun kūtāh bāyad wa's-salām*' (or 'accordingly let my speech be shortened, and peace be on you')¹. He then gave it to Ḥusāmu'd-dīn.²

The attraction of Ḥusāmu'd-dīn towards Maulānā was

1 This Introduction may, in short, be called the essence of the Book of *Mathnavī*.

2 *Aḥwāl wa Zindagānī-y-Jalālu'd-dīn Muḥammad*, p. 116-7.

no less than that of Maulānā towards Shamsu'd-dīn. Again the sea of the heart of Maulānā began to surge which had become to some extent calm and quiet, and it gave rise to inspiration and restlessness in the heart of Maulānā who again engaged himself in writing the poem of *Mathnavī*. He was not finding any rest and comfort of the heart till the completion of the Book. All through the nights Ḥusāmu'd-dīn was sitting by his side, and Maulānā was singing in extempore the *Mathnavī*. Ḥusāmu'd-dīn used to write them down and repeat the collections of his writing in a sweet and loud voice. As is evident from the *Mathnavī*,¹ it occurred that on occasions the whole night even passed to day-break in singing and in composing the poems. Rūmī sings:

Ṣubḥ shud ay ṣubḥ rā pusht u panāh;

'Udhri-makhdūmī Ḥusāmu'd-dīn bakhwāh.

The Book was composed in six volumes and the whole is stated to contain 26,660 couplets. It is recorded that the second volume was commenced in 1263 A. D. (or 662 A. H.) as is sung by our poet:

Maṭla'i-tārīkhi-īn saudā u sūd;

*Sāl andar shash ṣad wa shaṣṭ wa du bud.*²

There was an interval of two years between the completion of the first volume and the commencement of the second, caused by Ḥusām's great grief at the death of his wife. From 1263 A. D. till the completion of the 6th volume, that is up to the end of his life, Maulānā engaged himself in the versification of the *Mathnavī* and Chalabī and others wrote it down, which was then read out in Assemblies. According to some a 7th volume was added to the *Mathnavī*; but it was really composed or collected by his son Sulṭān Walad.³ It is also said that owing to his illness, Rūmī left his 6th

1 Vol. I, 1807. This incident is also narrated by Aflākī.

2 *Mathnavī*, Vol. II, 7.

3 *Aḥwāl wa Zindagānī*, etc, p. 170 et seq.

volume incomplete, as is hinted in the couplet below :

Bāqī'i-īn gufta āyad bī gumān ;

Dar dili-har kas ki bāshad nūri-jān.

But really after recovering from illness he completed the same, and began his next volume which begins with,

Ay Diyā' u'l-Haq Husāmu'd-dīn Sa'id ;

Daulatat pā'inda 'umrat bar mazīd.

And on the authority of *Kashf al-zunūn*, Maulānā Shibli opines that even an edition of the 7th volume was made out to the public from a manuscript of 814 A. H. by Sheikh Isma'il Qaişarī.¹

The association of Rūmī with Husāmd-d-dīn continued for about 15 years, and then Maulānā retired from the world, which occurred in 1273 A. D., at his 66th year, leaving Husām as his successor of the Order.

It is said that when the sad information of the illness of Maulānā spread over the town of Qonya, Sheikh Şadru'd-dīn also came to see him. He prayed, "Let God cure you (*Shafāka Allāh*), for the regaining of your life will remove all our needs. And we hope that you recover soon; for service to Maulānā itself is a great solace to the worldly beings". Maulānā replied, "After this *Shafāka Allāh* be applied to your cases; for the reason that there no more remains any difference of an hair even between the lover and the Beloved. Do you not like that light should again mix with Light?" He then sang this couplet :

Man shudam 'uryān zi-tani-ū az khayāl ;

Mī kharāmam dar nihāyātu'l-wiṣāl.

(Through phantasy I became separated from His body ; I am again proceeding to the innermost of His Unity.)

At this reply, the Sheikh began to weep along with others, when Maulānā uttered the following *ghazal*² :

¹ *Sawānīhi-Maulavī'i-Rūm*, pp. 47-8.

² This event is also stated in the *Nafahātu'l-Uns*.

What dost thou know what a Great King as my Associate I do possess in my heart ; thou dost not look at my golden coloured (i. e., pale) face, for I possess also the iron-made leg with me.

I turn my face towards that King who brought me here ; and I utter thousands of praises to Him who created me.

Sometime I resemble the Sun, and sometime the Ocean of pearls ; within my heart I possess the sky and outside the heart there is the earth.

In the Wine-vessel of this world, I roam about like a bee ; don't look to my weepings only, for I possess also the bee-hive.

O heart, if you are seeker after us in the blue sky ; my King has such a palace that I am quite safe there.

For that great Water is related with Him, and this sky is revolving for the influence of that Water ; as I am the water-wheel of that Water, I possess such an auspicious forehead.

When you see the devil, man and jinn are at my order ; (you wonder) for you do not know of my Sulaymān, whom I possess as my ring-signet.

Why shall I be distressed at heart, for every limb of mine is full of blossoming ; why shall I be a muleteer, for I possess under my saddle the *Burāq* ?

Why shall I be disappointed of the Moon, for nine horses are always at my order ; why shall I be afraid of this well, for I possess a strong rope with me ?

I preserved the pigeons of souls in the pigeon-house (of my heart) ; do fly, O bird of the soul, for I possess hundreds of strong-built towers.

As I gather in the house the rays of the sun ; I possess the pearl and the yellow ruby through the admixture of this mud and water.

Every particle (of the Sun) that you see in contradiction

to each other, is floating in the surface of the earth; sometime every particle also says, 'I am hidden in the heart'.

Every pearl says to you, 'Don't be content at the beauty of mine'; this is only a particle of light that is seen in the forehead and the heart is full of that Light.

I remain silent, for with your knowledge you will not be able to know (that One); don't be unmindful and thus be deceived, for I possess knowledge having clear insight.

Chi dānī tū ki dar bāṭin chi shāhī hamnīshīn dāram;

Rukhi-zarrīni-man manīgar ki pāyi-āhanīn dāram.

Badān shah kū marā āward kullī rūy āwardam;

W-zān kū āfrīdastam hazārān āfrīn dāram.

Gahī khurshīd rā mānam gahī daryāy-gauhar rā;

Darūni-dil falak dāram birūni-dil zamīn dāram.

Darūni-khamra'yi-'ālam chu zambūrī hamī parram;

Mabīn tū nāla-am tanhā ki khāna'y-angabīn dāram.

Dilā gar ṭalībī-mā'yī bar abri-charkhi-khaḍra'yi;

Chunān qaṣrīst shāhī-man ki amnu'l-amnayn dāram.

Chi bā hūlast ān ābī ki īn charkhast azū gardān;

Chu man dūlābī-ān-ābam chunīn shīrīn jabīn dāram.

Chu dīv wa ādmī wa jinn hamī bīnī bafarmānam;

Namī dānī Sulaymānam ki dar khātīm nagīn dāram.

Chirā pazhmurda bāsham man kī bashiguft ast har juzvamī;

Chirā khar banda bāsham man burāqī z-rī-zīn dāram.

Chirā az m-h wā mānam nuh 'aqrab kūft bar pāyam;

Chirā zīn chāh bar nāyīm chu man hablu'l-matīn dāram.

Kabūtar khāna'yi kardam kabūtarhāy-jānhā rā;

Bapar ay murghī-jānī-man ki ṣad burjī-ḥasīn dāram.

Shamā'i-āftābam man agar dar khānahā gardam;

'Aqīq wa zardī-yāqūtām walādat z-āb wa ṭīn dāram.

Tu har dharrah ki mī bīnī bajūd wa radd gardī-rūy;

Gah har dharrah hamī gūyad ki dar bāṭin dafīn dāram.

Turā har gauharī gūyad mashau qānī' ba-ḥusnī-man;

Ki az sham'i-zamīr ast īn ki nūrī dar jabīn dāram.

Khamush kardam ki ān hūshī ki dar yābī nadārī tū;

Majumbān gūsh u mafrībān ki hūshī-tīz bīn dāram.¹

After the death of Maulānā, he was buried near the graveyard of his father; and 'Alamu'd-dīn Qaiṣar, a respective person of Qonya, with the assistance of Mu'īnu'd-dīn Sulaimān Parwāna, a great devotee of Maulānā, spent about 160,000 dirhams for erecting a building over his burial-place. The mausoleum of Jalāl at Qonya is even now a beautiful building surmounted by a dome which is covered with blue tiles. It is consequently famous throughout the Muslim world as the *Qubba'i-Khaḍrā'* or "the Green (or blue) Dome". It is the usual custom that there used to remain always in that mausoleum some *Mathnavī*-reciters and the *Qur'ān*-readers amongst whom Shamsu'd-dīn Aḥmad Aflākī was one. The great traveller Ibn Baṭṭūṭa has also referred to this mausoleum in his memoir: "In this town (referring to Qonya) is the mausoleum of the pious Shaykh Jalālu'd-dīn ar-Rūmī, known as Maulānā. He was held in high esteem and there is a brotherhood in Anatolia (*Bilād ar-Rūm*)², who claim spiritual affiliation with him and are called after him *Jalāliya*. ... His *Mathnavī* is greatly revered by the people of this country; they meditate on it, teach it, and read it in their religious houses on Thursday nights."³

¹ *Kulliyāti-Shamsī-Tabrīz*, p. 460.

² *Bilād ar-Rūm* literally "the land of the Greeks", though used of the Byzantine territories generally, was naturally applied, more specially to the frontier province of Anatolia. After some temporary conquests in earlier centuries, it had been finally overrun by the Saljūq Turks between 1071 and 1081. Down to the end of the 13th century, the whole peninsula, except those sections which were held by the Christians, or the ruler of 'Irāq, owed allegiance to the Saljūq Sulṭān of Qonya.

³ Selections from the Travels of Ibn Baṭṭūṭa, pp. 130-1.

According to Sulṭān Walad¹, for a period of forty days his friends and relatives, and the inhabitants of Qonya, observed mourning in crying and lamentation; and they being aggrieved at heart, were always uttering the noble qualities of that auspicious soul. Here is quoted another ghazal, which is full of grief and sorrow, and was uttered by him beforehand as an elegy of his ownself encouraging his unfortunate Friends :

On the Day of Death when my funeral will be started, do not doubt that I shall be sorry for this world.

Do not lament for me, and do not say, 'Alas, alas'; it is a regret that you have fallen in the trap of the Devil.

When you will see my funeral, do not say, 'It is separation'; really at that moment is my union (with God).

... What seed does perish in the earth, that it did not grow again? — then why this doubt regarding the seed of Humanity?

If appears to you that I am perished in the earth, (but really) under my feet there are the seven Heavens. ...

Barūzi-marg chu tābūti-man rawān bāshad ;

Gumān mabar ki marā dardī-ān jahān bāshad.

Barāy man magirī wa magū darīgh darīgh ;

Badāmi- dīv dar uftī darīgh ān bāshad.

Janāza-am chu babīnī magū firāq firāq ;

Marā wiṣāl wa mulāqāt ān zamān bāshad.

Kudām dāna farū raft dar zamīn ki narust ;

Chirā badāna'i-insānat īn gumān bāshad.

Turā chunān banumāyad ki man bakhāk shudam ;

Bazīri-pāy man īn haft āsmān bāshad.²

1 Cf. *Hamchunān īn kashīd tā chal rūz ;*

Hīch sākin nashud damī taf u sūz.

Ba'd chal rūz sūy khāna shudand ;

Hama mashghūli-īn fasāna shudand. etc.

2 *Kulliyāti-Shamsi-Tabriz*, p. 327.

Husāmu'd-dīn was styled 'Chalabī' as he became the head-man of the Order after Jalālu'd-dīn. He died in 1284 A. D., just ten years after the death of his master and friend Jalālu'd-dīn; and then Jalāl's worthy son Bahā'u'd-dīn Sulṭān Walad succeeded him. He passed away in 1312 A. D.

To Sulṭān Walad not only lies the credit of founding the Turkish Literature, but he was a great Persian scholar too. He wrote *ghazals* and *qaṣīdas*, but his *Mathnavī* of the name of *Walad-nāma* is a great treasure regarding the life of Maulānā and his Order. According to some he was also the compiler of the prose-work *Fihī mā fihī*, a collection on the discourses of his father, which was originally named *Ma'ārifi-Sulṭān Walad*.

Sulṭān Walad had four sons, 'Ārif Chalabī, 'Ābid Chalabī, Zāhid Chalabī and Wājid Chalabī. 'Ārif became the head of the Order after the death of his father at his 31st year. It is at his order the *Manāqibul-'Ārifīn* was written by Aḥmad Aflākī. He died in 1320 A. D., two of his brothers becoming chiefs of the Order after him in succession.

The control of the Maulavī Order is still in the family of Jalālu'd-dīn Rūmī. The superior of the Order bears the spiritual title 'Chelebi Effendi'. The head-quarter of the Order is and ever has been at Qonya, the Order which in later years became so powerful and which centuries afterwards gave Turkey one of her greatest poets, viz. Sheikh Ghālib¹.

The Maulavī dervishes make use of different kinds of musical instruments, such as the flute, the rebeck, the drum, and the tambourine; and singing and dancing form a feature of thier public services of worship and commemoration. Regarding instituting the musical service in the Order, Jalāl himself is said to have related that when he perceived that

1 *History of Ottoman Poetry*, Vol I, p. 150.

the people had no inclination for the practice of religious austerities, no striving for a knowledge of the Divine mysteries, he thought of bringing to use poetical exhortations and musical services. He perhaps thought that the masses, particularly Turkī people of Rūm or Asia Minor, would be more easily attracted to spiritual exercises through poetry, music and dance, as being more primitive than the highly cultured Persians. Even as a sick child is coaxed into taking a nauseous though salutary medicine, so in like manner were the 'Rūmīs' led by art to form a taste for spiritual exercise.

IV

Contemporaries and their Faith and Regard

Ṣadru'd-dīn Muḥammad bin Ishaq (d. 1274 A. D.), originally of Qonya, was a scholar in Sufism. He was one of the reputed students of Muḥiyu'd-dīn Ibnu'l-'Arabī. Besides his being a great teacher of mystic philosophy, Ṣadru'd-dīn was well-versed in Muhammadan Law and Traditional Sayings (of the Prophet). He had his own hermitage at Qonya, where students like Sa'du'd-dīn Ḥamavī, Mu'aīd u'd-dīn Jandī and Fakhru'd-dīn 'Irāqī gathered round the Sheikh and learnt the principles of Sufism from him. Ṣadru'd-dīn wrote many books on Sufism of which *Miftāḥu'l Ghayib* (or Key to the Unseen), *Nuṣūṣ* (or demonstrations) and *Nafahāti-Ilahiya* (or Divine fragrances) are always consulted by the Sufis.

In the beginning Ṣadru'd-dīn had no confidence in the greatness of Rūmī, but at last through the intervention of Sheikh Sirāju'd-dīn he was brought to the circle of the confidants of Maulānā. When he came out from the assembly, he is reported by Aflākī to have said, 'He (Rūmī) has become a great helper of mine in finding God, and he is one of the veiled ones of the towers of dignity'. After this

these two saints became connected together in a tie of friendship which continued till the death of Maulānā.

Quṭbu'd-dīn Maḥmūd bin Mas'ūd Shīrāzī (1236-1310 A. D.) comes of a respectable family of scholars and both his father and uncle¹ were experts in the science of medicine. Quṭbu'd-dīn also made himself inclined towards the profession of his father and uncle, and for getting further knowledge in his subject he travelled to Khurāsān and thence to Qazwīn, where he became a student of Najmu'd-dīn Abu'l-Ḥasan 'Alī bin 'Umar Dabīrān, famous as al-Kātibī. This Quṭbu'd-dīn was also one of the assistants,² who formed the circle of astronomers at Marāgha, though his name is not found in the Introduction of *Zīchi-Ilkhānī*, written by Khwāja Naṣīru'd-dīn Ṭūsī.

Quṭbu'd-dīn became thus master of almost all the Islamic sciences. He specially mastered himself in Metaphysics, Physics, Medicine and Mathematics. A commentary of *Hikmat al-Ishrāq*,³ *Sharḥi-kulliyāti-Qānūn* (or a Commentary of *Qānūn*, a book of Medicine by Avicenna), *Nihāyatu'l-Idrāk*, *Tuhfa'i-Shāhī* and *Durrat u'l-Tāj* are some of his books which are always regarded with veneration by the learned.

Quṭbu'd-dīn also went to Eastern Turkey and there at Siwās he worked as Judge for sometime. Mu'īnu'd-dīn Parwāna had much confidence over his learning and scholarship; and it was through this Parwāna that he met Maulānā at Qonya. Aflākī in his *Manāqibu'l-'Ārifīn* reports of his

1 As referred to in the Introduction of his *Kulliyāti-Qānūn*.

2 *Rauḍāt u'l-Jannāt*, Vol. IV, p. 510.

3 Or 'Philosophy of Illumination', written by Shihābu'd-dīn Yahyā bin Ḥabsh al-Suhrawardī, a celebrated theosophist who was put to death at Aleppo for alleged heretical tendencies, and in consequence, generally distinguished by the title of al-Maqtūl.

meeting with Maulānā thus: One day Quṭbu'd-dīn came to visit Maulānā and asked him, 'What is your way?' Maulānā replied, 'Our way is to die and to carry out our own-self to Heaven, as Ṣadri-Jahān remarked, 'As long as you did not die, you did not find'. Quṭbu'd-dīn exclaimed, 'Alas, what am I to do?' Maulānā also responded likewise, 'What am I to do?' With these words he came to an ecstatic dance and began reciting the following Quatrain:

I said, 'What shall I do?' He also said likewise;
I said, 'It is better to find out a way of what to do.'
He turned to me and said, 'O Seeker after Religion,
Always be thinking on what shall I do.'
Guftam chikunam guft hamīn ki chikunam;
Guftam bih azīn chāra ba-bīn ki chikunam,
Rū kard baman guft ki ay ṭalībī-dīn;
Piwasta barīn bāsh barīn ki chikunam

Quṭbu'd-dīn turned a disciple of him at that moment.

Najmu'd-dīn Abu-Bakr 'Abdu'llāh bin Muḥammad Rāzī, famous as Dāya, was a disciple of both Najmu'd-dīn Kubrā and Majdu'd-dīn Baghdādī. During the invasion of the Mughals he fled from Khurāsān to Hamadan, from there when he was informed of the attacks of the Tartars, he fled with some of his followers to Ardabīl. From there he settled at last at Eastern Turkey, where he was much regarded by 'Alā'u'd-dīn Kaiqubād, the ruling Saljūq king. His *Mirṣād u'l-'Ibād* and *Baḥru'l-Ḥaqā'iq* are the two most famous books on Sufism. According to Jāmī, he foregathered in Eastern Turkey with Ṣadru'd-dīn of Qonya and Maulānā Rūmī. It is thus related in the *Nafahātu'l-Uns*: It is said that they gathered together in an assembly; it was the time of evening prayer, and he was requested to lead the prayer. In both the *ruk'at* he read the *surā*¹, 'Say, O you the infidels'. When the prayer was finished,

Maulānā with Ṣadru'd-dīn said with a tone of humour, 'Evidently he read the *ruk'at* first time hinting you and the second time us'. Najmu'd-dīn died in 1256 A. D.

Bahā'u'd-dīn Aḥmad bin Maḥmūd Qānī'yi Ṭūsī was also one of them, who fled from his native land at the dread of the Mughals and settled at Asia Minor. He was cordially received by the Saljuqian King there and was made the Poet-Laureate. There he sang in praise of 'Alā'u'd-dīn Kaiqubād, Ghiyāthu'd-dīn Kaikhusrau and 'Izzu'd-dīn Kaikā'ūs. He wrote *Saljūq-nāma* (or the History of the Saljūqs in Persian) and versified the Book of *Kalīla wa Dimna*. He also had the opportunity of meeting with Maulānā, and one of his meetings with him has been recorded by Aflākī thus : One day while Maulānā was sitting in his college-room, *maliku'sh shu'arā'* Amīr Bahā'u'd-dīn Qānī'yi said, 'I have no regard for Sanā'yi, for the reason that he was not a Muslim'. And this *Maliku'sh-shu'arā'*, who was the *khāqānī* of the time, entered there to visit Maulānā with some other respectable persons. Maulānā asked, 'On what ground he was not a Muslim?' The Amīr replied, 'For the reason that he used the holy verses of the Qur'an in his poems and made these rhyming with other verses'. Maulānā with an angry mood made him perturbed by saying, 'Be silent, what a Muslim you are ! If you were really a Muslim, then you could recognize his greatness ; you are a Muslim (outwardly) like other (ordinary) Muslims, but he was a true Muslim for both the (physical and spiritual) worlds'.

Qādī Sirāju'd-dīn Abū al-Thana Maḥmūd Armūyi (1194-1283 A. D.) was a disciple of Kamālu'd-dīn Yūnus, who was a scholar in almost all the Islamic sciences and read deeply the Pentateuch and the Gospel. Sirāju'd-dīn wrote books on Jurisprudence, Religion and Logic. Of all his books *Muṭāl'i al-Anwār* (or Searching of Lights) is most famous. He spent the last days of his life at Qonya. It is said that he had much respect for Maulānā, though in the beginning he also had no

belief of Maulānā's higher state of life.

Ṣafīy u'd-dīn Muḥammad bin 'Abdu'r-Raḥīm of India (1246-1315 A.D.) after performing his pilgrimage at Mecca, travelled to Egypt and thence to Asia Minor, where at Qonya he came under the services of Qādī Sirāju'd-dīn and became his student. From there three years after the death of his teacher he went to Damascus, where he became a teacher of a college and passed his last days there. His *Nihāyat al-Uṣūl* on Physics and *Zubdat al-kalām* on Scholastic Philosophy are most famous. He also came under the services of Maulānā ; and like others in the beginning was not a believer in Maulānā's spiritual state of mind, but in the end he became a disciple of Rūmī.

The famous poet Sheikh Sa'dī of Shīrāz (1184-1291 A. D.) was also a contemporary of Rūmī. He in his extensive travels in different parts of the world also came in contact with Maulānā at Qonya. The author of '*Ajā'ibu'l-Buldān*' records it thus : The Ṣūfī Sheikh Muṣliḥu'd-dīn Sa'dī Shīrāzī reached the city of Maulānā during his travels and alighted at a place far away from the shrine of Rūmī. One day while he was in an ecstatic mood he uttered the *maṭla'* (or first line) of a poem thus : *sarmast 'agar dar ā'yī 'ālam baham bar āyad*. But he could not find out a line rhyming with it. And afterwards when he attended the holy gathering of Maulānā, the first speech that the saint uttered ran thus : When you are in a state of ecstasy, the whole world will be confounded (before the eye) ; for the dust of our existence is doomed to destruction in non-existence.

Sarmast agar dar ā'yī 'ālam baham bar āyad ;

*Khāki-wajūdi-mārā gard az 'adam bar āyad.*¹

And Maulānā sang the *ghazal* to its end. When Sa'dī found that Maulānā was uttering the *ghazal* in a state of

¹ The complete *ghazal* may be found in *Kulliyāti-Sa'dī* under *Ghazliyāti-badā'i'*.

ecstasy, he had left no doubt that Rūmī was really a man of pure heart and soul. Farūzanfar surmises that their meeting occurred in 1244 A. D.¹

Many kings and nobles, specially of the Saljūqī dynasty, who were contemporary with him, also came under the influence of Rūmī. Of them 'Izzu'd-dīn Kaikā'ūs (1247-57 A. D.) and Ruknu'd-dīn Qilj Arsalān (1257-65 A. D.) attended many holy gatherings of Maulānā. The ministers and the nobles of their courts were generally religious minded persons. They were always interested in associating themselves with the Sūfis ; and they deemed it a favour if they got the opportunity of meeting Maulānā. It is recorded by Aflākī that through the influence of his minister Shamsu'd-dīn Iṣfahānī, the emperor 'Izzu'd-dīn became interested in the life of Maulānā. This emperor had at first no belief in him, but afterwards turned into a disciple of Rūmī. His brother Sulṭān Ruknu'd-dīn was also a disciple of Maulānā, but he soon turned away from the path of Maulānā and became a disciple of Sheikh Bābā, a saint of monkish life.

Of the ministers and nobles mention may be made of Jalālu'd-dīn Qarāṭāy, Tāju'd-dīn, the *mu'tabar* of Khwārazm and Shamsu'd-dīn Iṣfahānī, all of whom were much devoted to Maulānā, but above all Mu'īnu'd-dīn Parwāna was most devoted to him and Maulānā also favoured him much.²

Mu'īnu'd-dīn Sulaiman bin 'Alī, famous as Parwāna was at first a school-teacher, but by his intelligence and sagacity he was raised to such a great position. He was virtually the ruler of Eastern Turkey for a considerable period of time and the royal house of the Saljūqs were only kings in name. But this sagacity and intelligence of him became the cause of of his death at last. When the Mongol ruler Abāqā Khān

1 *Al-wāl wa Zindagānī*, etc , p. 144.

2 The lives of all these nobles and ministers may be studied in detail from *Mukhtaṣar Tārīkh al-Salājuqa*.

found that Parwāna had made secret intrigues with the King of Egypt, famous as Band Qadār (1259-77 A. D.), he was made to be tortured inhumanly and then slaughtered by the Mongols in 1276 A. D.

Mu'īnu'd-dīn during his rulership and ministry became a successful administrator of Justice. He built monasteries for saints, founded many schools and colleges and had great interest in learning and education. He learnt the Our'an by heart and read the *Jāmi' al-Uṣūl* (on the principles of Tradition) with Sheikh Ṣadru'd-dīn. He built a monastery at Tauqāt for Fakhru'd-dīn 'Irāqī. But he had a special regard for Maulānā in whose college he attended to hear the sweet counsels and discussions of Maulānā. The outcome of these attendances is the *Fīhi mā fīhi*, a treatise in prose, containing the discussions and conversations of Rūmī.

Fīhi mā fīhi (or About what is within it, i. e., the heart) is, in fact, a collection of Jalālu'd-dīn's *Kalām*, that is, of his sayings and discourses. Concerning the manner of their transmutation two statements, as discussed by Dr. Nicholson,¹ have been made. One is that his words were written down, as they fell down from his lips in conversation, by his son Sulṭān Walad. And the other is that it is a compilation of sayings related on the authority of the Parwāna of Rūm. Certainly the Parwāna is the most prominent figure in the Book, next to Jalālu'd-dīn himself, and as he appears to have surpassed Boswell in veneration to his master he may well have wished to leave behind him some records of his intimacy with the master.

1 J. R. A. S. (Supplementary), 1924.

from the sight of his eyes. As he has himself declared in the *Mathnavī*, 'All thorns will appear beautiful like the rose to the sight of any particular person, who is proceeding towards the Universal'.¹

Again,

Chunki bīrangī asīri-rang shud ;
Mūsā'i-bā Mūsā'y dar jang shud.
Chun ba bī-rangī rasī kān dāshtī ;
*Mūsā u Fir'aun dārad āshtī.*²

In the *Dīwan* also he sings likewise and says that all good and bad dispositions of the created beings of the world are of his own dispositions. How beautifully he has described the nature of a *Darvīsh* !

Juzvi-darvīsh and jumla nīk u bad ;
Harkī ū nabwad chunīn darvīsh nīst.

(All good and bad are parts of a *Darvīsh* ; one who does not think in this way is not a saint.)

The *maṭla'* of this *ghazal* runs thus : The lovers are not seekers of their own selves ; in this world there is no other Seeker except Him.

'Ashīqān rā just-jū az khwīsh nīst ;
Dar jahān jūyanda juz ū bīsh nīst.

Rūmī throughout his life was in conformity with all the religions and sects of the world. He knew that every religion whether Islam, Hinduism, Christianity or Judaism is based on the same foundation of Divinity ; and he also advised his pupils likewise, as is narrated in the *Manāqibu'l-'Arifīn* : One day Maulānā became inspired in an ecstatic dance, and was in a state of ecstasy being absorbed in the sight of the Beloved. Suddenly an intoxicated person entered the hall of the ecstatic

V

Character & Genius and Their Influence on the Next Generations

As regards his behaviour and moral character, Maulānā was always glorified by the men of piety and he was the perfect man of his time. His primary education was on a sound basis, as it rested in an environment of pure religious sect of mystic saints, and associated with such a great and learned father like Sulṭān al-'ulamā' Bahā'u'd-dīn. As he proceeded along the right path and kept the company of the men of God, he was able to get the lamp of his heart enlightened through the olive oil of spiritual knowledge, which he got as a heritage from his father.

The excellence of Maulānā reached the highest stage of morality and humanity, as he was fortunate enough to live in a circle of the men of Divinity who were vastly learned in all the sciences of humanity and Divinity. In the end he came in touch with Shamsu'd-dīn who developed in him the fire of Love. Thus he became free from all kinds of meanness and narrow ideas. He was always peace-loving and of good disposition. Any sort of enmity with and separation from others, which is the cause of all troubles in the world, vanished

¹ *Mathnavī*, Vol. I, 3007.

² *Ibid.*, 2467-8. Many other sayings of this sort are discussed in the Chapter on conception of good and evil onwards.

dance and began to raise tumult after assuming to be an inspired person before the presence of Maulānā. His friends and relatives began to annoy him. Maulānā said that the person had drunk wine and therefore he should not be annoyed. The friends informed that he was a Christian. Maulānā replied, 'If he is a Christian, how you are not a Christian?' The friends hung down their heads in shame (at their behaviour)". Maulānā always acted accordingly, and he has advocated the same principles in his works, specially in the *Mathnavī*.¹

As reconciliation and peace-loving became the effect of his Religion of Love and Truth, Maulānā was always patient, submissive, polite and gentle. Such that in his life whenever there occurred any event of blame and accusation, where the enemies would have been very much annoyed, he had never given any bitter reply, but tried to persuade them towards the right path by soft replies and cordial manners. It is recorded by Jāmī in his *Nafahāt u'l-Uns* thus: Once they reported to Sirāju'd-dīn of Qonya that Maulānā had said, 'I am one with all the seventy three sects and religions'. As he was a designing person finding pleasure in annoying Maulānā and lowering down his prestige, Sirāju'd-dīn sent an intelligent person from amongst his relatives to ask Maulānā before his assembly whether he actually said such thing. When the reply came in the affirmative, the intelligent person, as advised, made taunting remarks with the intention of making him a fool before the public. But Maulānā only laughed and said, 'With all that you say I am one with all.'

Jalālu'd-dīn was fully equipped in all the sciences of knowledge and spiritual stages; but he was never proud of

1 See his story of 'Moses and the Shepherd', and the story of 'Four persons in search of grapes', both of which are found in the second volume of the *Mathnavī*; and they are also discussed afterwards in connection with Religion and its true spirit.

these things, which quality made him more glorified. He behaved with utmost humility both with the nobles and the plebeian, and even a sign of pride and selfishness was never expressed in his way of life. He also never distinguished between the old and the young, and the faithful and the infidel. It is recorded by Aflākī thus: Once a learned Christian monk of Constantinople hearing the fame of Maulānā's depth of knowledge and his politeness came to visit him at Qonya, the Christians of which city received him with great honour. The monk was earnestly soliciting the favour of meeting Maulānā, when suddenly they met on the way. He prostrated before the *khidmatgār* (i. e., Maulānā) thirty times, and then raising his head found Maulānā prostrated before him. It is said that Maulānā prostrated before him thirty three times. At this the monk, while lamenting, tore away his garment and said, 'O Lord of religion, thy humility and submission is to such an extent that you behave with a poor self like me in such a way.' Maulānā replied, 'As the excellent *Ḥadīth* ordains: Whomsoever God favours with wealth, beauty, honour and kingship, he gives abundantly of His wealth, he abstains from any wrong because of His beauty, he humbles himself for the reason of His respectability and he acts justly owing to His kingship; so, when He is the Lord of us, how is it that we shall not be submissive and humble before His servants, and if we do not behave in such a way, of what worth are we?' Instantly the monk with all his companions became fully confident in him, turned his disciples and wore the dress of the Darvishes. When Maulānā came to his college, he said, 'O Bahāu'd-dīn, to-day one Christian monk tried to win over us in humility and submission, but praise be to God that by the grace of the One and the favour of Muḥammad, His Prophet, we defeated him in the way of humility, submission and lowliness, for the reason that we get these qualities as heritage of the religion of Islam; and he sang this *ghazal*: O man, you are breathing only for the reason that the Player or the Flute

(of God) has taken the care of the breath. Burn down all your pride of manliness, be always with that Nourisher of the breath, if you are a knower of the Secret of God. The new-Moon waned and thus turned a full-moon ; so long you be not submissive, you will not be relieved of all lowness

Ādmiyī ādmiyī ādmiyī ;

Basta damī zānki nayī ān damiyī.

Ādmiyī rā hama dar khūd basūz ;

Zān damiyī bāsh agar mahramiyī.

Kam zad ān māhi-naw wa badr shud ;

Tā nazanī kam narahī az kamiyī.¹

Contrary to almost all other Ṣūfīs, who earn their livelihood from begging or from presents of their disciples and the rich, or from the bequests of the *khānqāh*, and also lead their disciples to proceed on the same path which ultimately leads to the pampering of body and idleness, Maulānā always called his friends and relatives for earning their bread by labour and looked upon those idle ones who live on the bread of others with disrespect. He used to say, 'Alas, that almost all the *auliyās* have opened the door of desire and expectation to arouse sensuality and indignation of their disciples and have thought it proper, in support of the proverb, they lent God a good loan (*waqrīdū Allāh qarḍan hasnā*), to accept all kinds of alms, presentation and gift. Accordingly, we have ordained the disciples to refrain themselves from begging and we adopted the principle of the Prophet that abstain yourself from begging as long as you are able to earn your livelihood (*ist'af' an al-s'āl mā istaṭa't*) in any way whether by the sweat of your brow, or by any profession or by writing. And whoever of my disciples adopted this path gained profitably'.²

1 *Aḥwāl wa Zindagānī-y-Jalālu'd-dīn Muḥammad*, p. 154.

2 As stated by Farūzanfar (on the authority of *Fīhi mā fīhi* and *Manāqib u'l-'Ārifīn*) in his *Aḥwāl wa Zindagānī* etc., p. 155-6.

On the authority of *Manāqib u'l-'Ārifīn*, Farūzanfar also asserts that Jalālu'd-dīn did never conceal from his disciples the higher states of spiritual discipline and austerities, but he did not take with favour observations of rituals like *chilla* and similar other practices. He counted non-attachment to worldly things as the most important thing ; but for this he did never ordain to refrain from the connections of the material-world. Rather he counted as one of the perfect paths the attainment of control of the passions and the avoidance of attachment to material or physical world. He always spent his days in purifying the moral character and correcting the bad habits of the people, and made effort for the attainment of that object only. But he always took with disrespect all sorts of formalities and any outward show of piety. He used to call every sect and religion to turn towards the Unity of God and its realization, after giving up all oppositions and formalities. He declared : Behold, a good news for the incurable disease that our medicine removes off all troubles of the heart.

Hain ṣalā bimari'i-nāsūr rā ;

Dārūy-mā yak byāk ranjūr rā.¹

Jalālu'd-dīn Rūmī was a versatile genius. According to Dr. Arberry, 'his literary output, as stupendous in magnitude as it is sublime in content, consists of the very large collection of mystical Odes, perhaps as many as 2500, which make up the *Dīwānī-Shamsi-Tabriz*² ; the *Mathnavī*

1 *Ibid.*, p. 158.

2 Farūzanfar opines that *Kulliyāt* or *Dīwānī-Shamsi-Tabriz* consists also *ghazals* written in the names of Ṣalāḥu'd-dīn Zarkūb and Ḥusāmu'd-dīn Chālabī, which collected together will not be more than 100 *ghazals* ; and some rare short poems (*muqatta'*) where he used only the word *Khāmūsh*

in six volumes of about 25000 rhyming couplets¹; and the *Rubā'yāt* or quatrains, of which 1600 are authentic.²

Of his prose-works the collection of his Spiritual-talks (*Maqālāt*) named as *Fīhi mā fīhi* has already been mentioned. But how his *Maqālāt* took the name of *Fīhi mā fīhi* nothing can be said with certainty. As to its authenticity Farūzanfar has quoted the following couplets of Jalālu'd-dīn,

Bas su'āl wa bas jawāb wa mājarā ;

Bud miyāni-zāhid wa rabbu'l-warā.

Kih zamīn wa āsmān pur nūr shud ;

Dar Maqālāt ān hama madhkūr shud.

Besides, Muḥammad Farīdūn Nāfidh, a follower of the Order, has also published during these days two prose-works of Jalālu'd-dīn : One, a collection of his letters (*majmū'a-i-maktūbāti-Maulānā*), some contents of which had already been mentioned in the *Manāqib u'l-'Ārifīn*; and the other, the *Majālisi-saba'h*, a collection of his lectures that were delivered in the different holy gatherings.

One thing so remarkable is that, according to E. J. W. Gibb,³ although he lived full half a century among Turkī speakers and for this reason known throughout the East by the surname of Rūmī, Jalālu'd-dīn, with all his literary ability, personally did not contribute anything to Turkish literature. It has been found that there is not even one couplet written by him wholly in the Turkish tongue. Some time ago a scholarly member of the Maulavī Order, Walad Chalabī by name, made a careful examination of the Master's works for the express purpose of discovering to what extent he had made use of the Turkish Language, and the only

or *Khamsh-kun* or some other synonymous form as his *takhalluṣ*

1 Others report it to be 26660 couplets. See p. 54 *supra*.

2 In his Introduction to Nicholson's *Rūmī*, p. 22.

3 *History of Ottoman Poetry*, Vol. I, p. 152.

reward of his labour of love was one complete ghazal, of the type known as the Mulemma written in mingled Turkish and Persian, together with three Persian ghazals each of which contains a few Turkish distichs and one or two other ghazals with a single Turkish couplet apiece.

Walad Chalabī says that Maulānā Jalālu'd-dīn also wrote some verses in Greek which was still the language of a great part of Asia Minor.

But his personality and the influence of his works and of the Order have influenced Turkish poetry considerably. Turkish poets of those days poured forth innumerable 'spiritual couplets' of a mystical nature. Indeed nearly all the Ottoman poets were either true Ṣūfīs, or men who wrote under the manner of the Ṣūfīs. This influence many years after Jalāl's death gradually weakened as time went on, and this poetry became less mystical.

To Sulṭān Walad, his son, lies the credit of founding the Turkish (i. e., Osmanly or West Turkish) literature, which could not be done by his father, though his thoughts and ideas had much influence in Turkish language and poetry as referred to above. Says E. J. W. Gibb, 'If Sulṭān Walad really was the first—and we know of none before him—to seriously attempt literary poetry in Western Turkish language, his success is marvellous. To Sulṭān Walad then belongs not only the honour due to the pioneer in every good work, but the credit which is justly his who successfully accomplishes an arduous enterprize'.

To Jalālu'd-dīn Rūmī might be applied Dante's phrase regarding Homer, 'He flies above other poets like an eagle.' He was a mystic first and a poet afterwards, that is, he valued his poetic gift as a means of spreading his theosophic ideas and his spiritual experiences, and he did not like Ḥāfiẓ, use Ṣūfī phrases as a mere poetic ornament. Says A. Von Kremer, 'The real basis of his poetry is a lofty inculcated ethical system, which recognizes in purity of heart, chastity,

self-renunciation and bridling of passions, the necessary conditions of eternal happiness. Attached to this we find a pantheistic theory of the emanation of all things from God, and their ultimate reunion with Him. ... Frequently the thought flashes out, that all religions and revelations are only the rays of a single eternal Sun ; that all prophets have only delivered and proclaimed in different tongues the same principles of eternal goodness and eternal truth which flows from the divine Soul of the World."¹

Unquestionably to Prof. Nicholson goes the foremost credit of opening up to English readers the vast wealth of poetic genius and philosophic thoughts of Maulānā Rūmī as illustrated in his works. Therefore, let us try to explain our poet in the words of Dr. Nicholson : "With all its faults—and from a modern point of view there are many—the *Mathnavī* exhibits more fully than the *Dīwāni-Shamsi-Tabrīz* the marvellous range of Jalālu'd-dīn's poetical genius. His Odes reach the utmost heights of which a poetry inspired by vision and rapture is capable, and those alone would have made him the unchallenged laureate of Mysticism. But they move in a world remote from ordinary experience, open to none but the 'Unveiled', whereas the *Mathnavī* is chiefly concerned with problems and speculations bearing on the conduct, use and meaning of life. While the Odes depict Reality as reflected in the clairvoyant consciousness of the saint, the *Mathnavī* represents the saint not only as a mirror of Reality, but also a personage invested with Divine authority and power, an indispensable Guide on the way to God, a Physician who can diagnose and cure diseases of the soul, a Preacher of the Truth and a Teacher of the Law—the Law of reverent obedience, through which 'Heaven was filled with light and the Angels became pure and holy'.² In the same

1 *Dīwāni-Shamsi-Tabrīz*, p. XXVI.

2 *Tales of Mystic Meaning*, p. XIX.

light while comparing his two books, Prof. Nicholson says in another place : We have seen that the Sufistic theosophy is the fountain-head of Jalāl's inspiration. From this the *Mathnavī* and the *Dīwān* descend by separate channels. The one is a majestic river, calm and deep, meandering through many a rich and varied landscape to the immeasurable Ocean ; the other a foaming torrent that leaps and plunges in the etherial solitude."

'This great poem', referring to the *Mathnavī*, says E. J. W. Gibb, 'is one of the greatest and most noble in all Persian Literature, which in clear and simple language, but without apparent order or method, discourses on the doctrine and aspects of the mystic philosophy, and has for ages formed the text book of the Ṣūfī thinkers from the shores of the Mediterranean to the wall of China. Scarcely less important has been the influence of the impressioned *Dīwān* where in inspired strains the poet-saint sings of the mystic love and immortalizes his dear master, Shamsu'd-dīn of Tabrīz'.¹

The poet himself says of his *Mathnavī* in the Preface of its first volume : This is the Book of the *Mathnavī*, which is the root of the roots of the Religion in respect of its unveiling the mysteries of attainment to the Truth and of its certainty ; and which is the greatest science of God and the clearest way of God and the most manifest evidence of God. Therein the righteous eat and drink, and thereby the free are gladdened and rejoiced ; and like the Nile of Egypt, it is a drink to them that endure patiently, but a grief to the people of Pharaoh and the unbelievers. It is the cure for the sick breasts, and the purge of sorrows, and the expounder of the *Qur'ān* and the source of abundance of Divine gifts and the means of cleansing sordid dispositions". He further says : I have exerted myself to give length to the Poem in rhymed

1 *History of Ottoman Poetry*, p. 146.

couplets, which comprises strange tales and rare sayings and excellent discourse and precious indications, and the path of the ascetics and the garden of the devotees—brief in expression but manifold in meaning.

Again, in the words of Nicholson,—"the *Mathnavī* is a great story book. Following or rather adapting to his own needs, a method long established in Sūfī poetry, Jalālu'd-dīn sets the matter of his discourse within a frame work of tales, which introduce and exemplify the various topics, and are frequently interwoven with explanations of their inner meaning'. There are several hundreds of stories, and they consist of legends from the Qur'ān and its commentaries, the Tradition of the Prophet and the lives of pre-Muhammadan prophets and Muslim saints. The *Kalīla and Dimna*, the Perso-Arabic adaptation of the Sanskrit *Pāñcatantra*, also supplies numerous beast-fables, where the animals play the allegorical parts assigned to them. But Jalālu'd-dīn owes little, though he borrows much.

These tales 'abound in lively dialogue, masterly satire and humorous descriptions of human nature, pictures of life and manners illustrating the outlook not only of medieval Sufism but of Muslims generally, and lessons of universal application drawn from a wisdom that never plays on the surface without contemplating the hidden depths below. Great poet as he is, Jalālu'd-dīn loves Truth more than Art. In his Odes the tide of enthusiasm sweeps all moralities before it; in the *Mathnavī* he rubs them in with a persistence which renders selection and abridgment necessary'.¹

Prof. Cowel says in his 'Oxford Essays', "The stories themselves are generally easy and are told in delightful style; but the disquisitions which interrupt them are often 'darker than the darkest oracles' and unintelligible even to the Persians themselves without a copious commentary. When

¹ *Tales of Mystic Meaning*, p. XXV.

he is clear, no Persian poet can surpass his depth of thought or beauty of imagery; the flow of fine things runs on unceasingly as from a river-god's urn."¹

The poetry of Jalāl is not always of equal merit. His works seldom, if ever, have the technical polish of Jāmī and Ḥāfiḡ. "The marks of haste and occasional roughness that cannot escape anyone accustomed to the technique of Ḥāfiḡ and Jāmī, says Nicholson, "are due to the circumstances in which they are composed. For the most part—as said by Ridā Qulī—they are poems inspired in diverse states of reason and love and ecstasy and intoxication and effacement and mystic dance. Consequently they will not be to all classes dear nor acceptable to every ear, as a famous one hath said, 'We are known by those of our kind, but other men deny us'.

"The beauty and purity of his diction need not be illustrated at length. The style throughout is simple and unaffected. The weapon of allegory is seldom out of the poet's hand. But Jalālu'd-dīn does not balance literal and spiritual meanings so equally as to leave choice uncertain. His words will always bear the profoundest interpretation. He is no juggler with mysteries. Although his metaphors are drawn from every field of Nature and Art, neither art nor nature is the subject which they adorn.

"In sublimity of thought and grandeur of expression he challenges the greatest masters of song, time after time he strikes a lofty tone without effort; the clearness of his vision gives a wonderful exultation of his verse, which beats against the sky; his Odes throb with passion and rapture-enkindling power; and his diction is choice and unartificial.

"As a mystic, he was too much in earnest to care for, even if he observed incongruities draw upon the censure of fastidious

¹ Quoted by Claud Field in his *Persian Literature*, p. 180.

critics. As a poet, he sought to invest the Ṣūfī doctrine with every charm that his genius could inspire. The traces of this conflict are not wholly obliterated. But in higher moments the opposing characters are swept away and overwhelmed in a flood of celestial harmony, for of Jalālu'd-dīn, as of Shelley, it may be truly said: This is not poetry borrowing the forms of pantheistic speculation, but pentheism assuming to itself the faith and passion which transmutes speculative thought into a religion."¹

Not only by the author's disciples and later members of the great brotherhood of which he was the founder but among all Persian or Persian-using Ṣūfīs, the *Mathnavī* has been hailed as a unique revelation of esoteric truth. Long before Jāmī called it 'the *Qur'ān* in Persian Language' and said of Jalālu'd-dīn himself, 'though he is not a prophet, he has a book'. Jāmī's lines run thus:

Man chi gūyam waṣfi-ān 'ālī janāb ;

Nīst paighambar walē dārad kitāb.

Mathnavī'y-Maulavī'y-ma'navī ;

Hast Qur'ān dar zabāni-pahlavī.

The Ṣūfīs boast of many 'inspired books' of his kind, but none has been so carefully studied and copiously expounded in a number of the principal languages of the Islamic world and of Europe.

Rūmī's influence is no less in India, as in other parts of the world. Dr. Tarachand has, in detail, described the influence of Sufism on Indian thought and culture. He has specially mentioned that "The expression of Kabīr's (d. 1518 A. D.) teachings was shaped by that of Ṣūfī saints and poets. In the Hindi Language he had no precursor, and the only models which he could follow were Muslim ones, e. g., the *Pandnāma* of Farīdu'd-dīn 'Aṭṭār; a comparison of headings of the poems of both brings that out clearly.

¹ *Dīwani-Shamsi-Tabrīz*, p. XL et seq.

He must also have the poems of Jalālu'd-dīn Rūmī and Sa'dī's besides the teachings of other Ṣūfīs, for there are echos of them in his works."¹

Dr. S. K. Chatterjee in his learned paper, *Islamic Mysticism – Iran and India*², has given a fine exposition of the interaction of the Hindu-Muslim culture in India. He says, "We learn from one of the 16th Century biography of Chaitanya (the *Chaitanya-mangala* of Jayānanda) that in the Fifteenth-Sixteenth Centuries, Brāhmans were taking to heterodox ways, like wearing a beard instead of being clean-shaved, walking with a big stick, reading Persian and reciting the *Mathnavī* (of Jalālu'd-dīn Rūmī); and these the author of the biography evidently did not like, and he called them evils of the *Kali* or Iron age. But nevertheless, study of Persian Ṣūfī poetry notwithstanding, God remained the Great Lover; the figure of Krishna was too strongly fixed in the mind of Hindu India to be touched by the Ṣūfī figure of God, the Sweet-heart. But what could not happen in the 15th or 16th Century has happened in the 19th and 20th, and then not through direct contact with Ṣūfī Literature in the original, but from a sheer poetic appreciation of the Ṣūfī conception in all its romantic beauty. With Rabindranath Tagore, his *Jīvan-devatā*, the 'Deity of his Life', his Ideal, his God, so to say, is his Sweet-heart; his bride is also the world's desire."

Though Dr. Chatterjee is hesitating as regards the influence of Sufism in the 15th-16th centuries on Indian culture, yet when we find that *Jagāī* and *Mādhāī* were the enthusiastic readers of the *Mathnavī*, it can easily be surmised that if they did not understand its philosophical thoughts, they surely would not have read such a difficult Book. And when they, who were at first inimical to Caitanya, found

¹ *Influence of Islam on Indian Culture*, p. 151.

² Appeared in the *Indo-Iranica*, Vol. I, Oct. 1946, p. 26-7.

that the ideas of him are almost similar to that of Jalālu'd-dīn, they readily became the disciples of Caitanya, an advocator of the Religion of Love.

In the said *Caitanya-māṅgalā* we find that the Muslim cultural influence was all around, and the common people were even influenced by their habits. Though *Jagāi* and *Mādhāi* are described in their early lives as drunkards and habituated to Muslim habit by the orthodox Hindu authors, yet after considering their holding the responsible position in the royal court and studying a great poem like the *Mathnavī*, I think that they were really inclined to the Religion of Love from their early lives.

Again, the *literati* of Bengal do not find the source from which the singing and dancing of the Vaishnavites in their religious gatherings are taken up. But from another reference of Dr. Chatterjee himself in the same Paper where the learned author has said that it was the influence of Chaitanya over the *Ṣūfī* with whom he happened to meet, and who thus became a disciple of Chaitanya, I like to say that Caitanya might also have been influenced by the creed of the *Ṣūfī*, and he might have taken this ecstatic singing and dancing from that of the *Maulavī* Order.¹

Urdu Literature, as is known to all, is a product of Muslim culture. And its every great poet is an exponent of Sufistic thoughts. Here also we find that great poets as they are, they were greatly indebted to the *Mathnavī* of *Maulānā Rūmī*. *Mirzā Asadu'llāh Khān Ghālīb* (1797-1869 A. D.), the greatest philosopher-poet of Urdu-cum-Persian Literature of India, has many of his thoughts, culled from the *Mathnavī* of *Rūmī*. As for example, *Rūmī* in the Introduction of his first volume of the *Mathnavī* has sung :

¹ In a sense, the ecstatic singing and dancing is even found in the Hindu-worship from very early days, and we know that Lord Shiva is famous as *Naṭarāja* (lit., King of Dance).

Kaz nayistān tā marā babrīda-and ;

Az nafīram mard u zan nālida-and.

With the same tone *Ghālīb* in his *Dīwān* says, "I am not the sweetness of my melodious song, nor the musical key of the instrument, but I am the voice of my own sorrows.

Na guli-naghma hūn na parda'i-sāz ;

Main hūn āpnī shikast kī āwāz."

Dr. Sir Muḥammad Iqbāl is the most famous Urdu poet of the modern age. His poetry is also imbued with Sufistic thoughts. He has expressly stated in his *Payāmī-Mashriq* (or the Message of the East) that he was largely influenced by the *Mathnavī*, and he took *Rūmī* as his Ideal in his exposition of the Message of the East. We even find him recommending the study of *Rūmī* to the modern youth ;¹ and in fact the whole *Jāwīd-nāma* is a living testimony of obligation which Iqbāl owes to one of the greatest Mystic poet-thinkers of Islām.²

Husain Sajara says that the soul of *Rūmī* (*Maulavī*) is the source of inspiration (to humanity) and asserts his views thus : As this great gnostic is not apparently living in his material world and his soul is permanently soaring in the holy sky and on the ground that such poems which come out from the inspired soul of *Maulavī* and which are specially found in the good book of the *Mathnavī*, it may well be

¹ Cf *Jāwīd-nāma*, p. 244-5 :

Pīr Rūmī rā rafīqī-rāh sāz ;

Tā khudā bakhshad turā sāz wa gudāz.

Zānki Rūmī magh: rā dānad zi-pusht ;

Pā'i-ā muḥkam fatad dar kā'i-dūst.

(Take the guide *Rūmī* as your friend of the Path, so that God may favour you with a loving heart. For *Rūmī* is able to distinguish between the kernel and its shell, and he follows the Path of the Beloved with a firm foot.)

² A Study in Iqbāl's Philosophy, pp.35-6.

said that the ideas and the views of the philosophers of the present generation that are revealed in this earth and the sky are only a bright mirror of the inspired soul of him.¹ And quoting the line of Rūmī – *Shākhi-gul har jā ki mī rūyid gul ast* (wherever grows up a shoot of rose, it is only rose), Shajara claims that it is a glory of Irān that this rose grew up in her garden and the fragrance of this rose of the Land of Irān has dispersed throughout the world. Really Maulavī is the Great Knowledge and Light for the whole world (*Maulavī barāyi tamān jahān dānish wa binishi-buzurg ast*).²

[To fill up the gap I quote below the Introductory or opening verses of the *Mathnavī*, famous as *Nāy-nāma*, which has been commented by Jāmī in a separate book, the reference of which will be found at the end of the 3rd chapter of second part of this book (with their meanings).³

*Bishnau az nay chun hikāyat mī kunad ;
Az jud'iyihā shikāyat mī kunad.
Kaz naystān tā marā ba-brīda-and ;
Az nafīram mard u zan nālīda-and.
Sīna khwāham sharḥa sharḥa az firāq ;
Tō ba-gūyam sharḥi-dardi-ishtiyāq.
Har kasī kū dūr mānd az waṣli-khwīsh ;
Bāz jūyad rūzgāri-waṣli-khwīsh.
Man ba-har jam'iyatī nālān shudam ;
Jufti-bad hālān u kh. shhālān shudam.
Har kasī az zanni-khud shud yāri-man ;
Az darūni-man najust asrāri-man.
Sirri-man az nāla'i-man dūr nīst ;
Līk chashm u gūsh rā ān nūr nīst.*

1 *Shakhshiyati-Maulavī*, p. 163.

2 *Ibid.*, p. 213.

3 *Mathnavī*, Vol. I, 1—18 : other lines are added with these from Husain's ed., omitted in Nicholson's.

*Tan zi-jān wa jān zi-tan mastūr nīst ;
Līk kas rā didi-jān dastūr nīst.
Ātish-ast īn bāngi-nāy wa nīst bād ;
Harkī īn ātish nadārad nīst bād.
Ātishi-'ishq-ast k-andar nay fatīd ;
Jūshishi-'ishq-ast k-andar may fatīd.
Nay harīfi-harkī az yārī burīd ;
Pardah'-ash pardahāyi-mā darīd.
Hamchu nay zahrī u tiryāqī ki did ;
Hamchu nay damsāz u mushtāqī ki did.
Nay hadīthi-rāhi-pur khūn mī kunad ;
Qisṣahāyi-'ishqī-Majnūn mī kunad.
Dū dahān dūr m gūyā hamchu nay ;
Yak dahān pinhān ast dar labh'iy-way.
Yak dahān nālān shudā sū'yi-shumī ;
Hā'i wa hū'yi dar figandah dar samā
Līk dānad harkī urā manzar-ast ;
Kīn faghān'-īn sarī ham z-ān sar-ast.
Damdamah īn nā'y az damhā'i ū-st ;
Hā'i u hū'y- ruh az hāyhāy'-ū-st.
Mahrami-īn hūsh juz bī-hūsh nīst ;
Mar zabān rā mashtarī juz gūsh nīst.
Gar nabūdī nāla'i-nay rā thamar ;
Nay jahān rā pur na kardī az shakar.
Dar ghami-mā rūzhā bī-gōh shud ;
Rūzhā bā sūzhā hamrāh shud.
Rūzhā gar raft gū rau bāk nīst ;
Tū bamān ay ānki chun tū pāk nīst.
Harkī juz mākī z-ābash sīr shud ;
Harkī bī-rūzī-st rūzash dīr shud.
Dar nayābad hāli-pukhtah hīch khām ;
Pas sukhun kūtāh bāyad wa's-salām.]*

PART II

TASAWWUF (or SUFISM) AND ITS EXPONENTS

I

The terms Religion, Arts, Science, Philosophy, Mysticism and Tasawwuf.

In the ordinary sense worship and sacrifice, procedures for working on the dispositions of the deity, theology and ceremony and ecclesiastical organisation are the essentials of Religion. We should define this religion in its institutional branch, as W. James says, "as an external art, the art of winning the favour of the gods. In the more personal branch of religion it is on the contrary the inner dispositions of man himself which form the centre of interest, his conscience, his deserts, his helplessness, his incompleteness. And although the favour of the God, as forfeited or gained, is still an essential feature of the story, and theology plays a vital part therein, yet the acts to which this sort of religion prompts are personal not ritual acts, the individual transacts the business by himself alone, and the ecclesiastical organisation, with its priests and sacraments and other go-betweens, sinks to an altogether secondary place. This relation goes direct from heart to heart, from soul to soul between man and his Maker."¹

¹ *The Varieties of Religious Experience*, p. 29.

Like the modern thinkers Rūmī has also distinguished between two kinds of Religion¹—one Conventional and the other Spiritual. And he defines the two in his own fashion : There is a gulf of difference between the spiritually religious minded one (*muḥqqiq*) and the formal worshipper (*muqallid*) ; one is like David, and the other only an echo.²

But the formality in religion is not also without any result. For the disciple it is even necessary to imitate his spiritual guide in the early stages of his mystical life. Says Rūmī :

'*Aks k-awwal zad tu ān taqlīd dān ;*

*Chun payāpay shud shawad taḥqīq ān.*³

And of this second sort of religion, Dr. Waterhouse has rightly observed, after criticism of various types of its definitions that "Religion is man's attempt to supplement his felt insufficiency by allying himself with a higher order of being which he believes is manifest in the world and can be brought into sympathetic relation with himself, if rightly approached."⁴

J H. Leuba has differentiated these two kinds of religion in the following words : Any religion⁵ as expressed in its official creeds and books of worship is clearly an objective religion. According to the ritual the worshipper comes into the presence of his God to acknowledge his sins and to be cleansed from them, to receive protection from bodily and

1 But Professor Pratt in his *Religious Consciousness* (p. 13) has divided religion into three kinds : (i) the Traditional (or Conventional), (ii) the Rational (to which the philosophers belong) and (iii) the Volitional (or Mystical).

2 *Mathnavī*, Vol. II, 493 : also Cf. *Vaidhī* and *Rāgātmikā Bhakti* of the *Gītā*.

3 *Ibid.*, 567.

4 *Philosophical Approach to Religion*, p. 25.

5 In the book it is 'Christianity'.

moral harm, to return thanks for God's goodness, to praise Him, and to rejoice in the assurance of His favour. But, just as intercourse between sympathetic persons constantly tends to pass from externality to the intimacy of united feeling and will, so in any religion, the objective worship of a loving God tends ever to glide into trustful, self-surrendering attitude which constitutes the first step towards complete mystical union".¹ Dr. J Caird has defined it "as the elevation of the human spirit into union with the Divine. But this necessarily implies that the principle of religion lies in feeling. Thus religion in its essence must contain in it an element of knowledge, or that religious feeling must be based on objective truth".²

Though we make a distinction generally between Science (or Natural Philosophy) and Religion, yet in its real sense there is no conflict between the two. In reality science and religion represent different aspects of man's quest for Reality. As Dr. Waterhouse says, "The task of science is to explain, that of religion to interpret. So science explains the universe, but the interpretation of the universe, if there is one, is not a matter that science undertakes. That must be left to religion which studies the values of existence and deduces from them what it takes to be the meaning of existence."³ How excellently our Poet has also made the distinction between the two !

With men of form the word is - Synthesis by analysis ;

With men of spirit the word is—Analysis by synthesis.

Bar ahli-ṣūrat shud sukhun ijmālḥā tafṣīlḥā ;

*Bar ahli-ma'nī shud sukhun tafṣīlḥā ijmālḥā.*⁴

While making a distinction between Religion and Art (and

1 *Psychology of religious mysticism*, p. 5.

2 *Introduction to the philosophy of religion*, p. 165.

3 *Philosophical approach to religion*, p. 31.

4 *Dīwānī-Shamsi-Tabriz*, p. 272.

also of Poetry) Dr. Waterhouse remarks : "Because of what it suggests rather than what it represents, art joins with religion in opening the vision to the Unseen. One point of difference between art and religion lies in this, that whilst each is an avenue that leads from the sensible to the supersensible world, religion brings with it the means of a personal relationship with things unseen, whilst art (or poetry) without the religious sense does not. In art (as of poetry) we are conscious of our own creativity in religion of God's."¹ Art and poetry can give us only a faint idea of the Reality which the religious consciousness of a saint cannot fully describe. Says Dr. Iqbal, "The kind of knowledge that poetic inspiration brings is essentially individual in its character ; it is figurative, vague, and indefinite."² To Rūmī poetry without any spiritual inspiration in it, is shallow and vague, and it has no intrinsic value. All the artificial eloquence of this world is mere empty sound in comparison with the mystic utterances of those whom God has inspired. As our poet says,

Manṭiqu'ṭ-ṭayrāni-khāqānī ṣadō-st ;

*Manṭiqu'ṭ-ṭayrī- Sulaymānī kujā-st.*³

Accordingly we find that all intuitive utterances are in the veil of poetry. And in the words of Dr. Waterhouse we may say that art (or poetry) symbolises what it apprehends ; and in this respect it is equal to theology which puts before us certain dogmas regarding the belief in God. Dr. Inge has, therefore, rightly remarked, "Religious utterance has always a poetic or prophetic character".⁴ The difference between a theologian and a poet is that the theologian collects in a

¹ *Philosophical approach to religion*, p. 34.

² *Religious Thought in Islam*, p. 1.

³ *Mathnavī*, Vol. II, 3758.

⁴ *Personal Idealism and Mysticism*, p. 26. Cf. also the *Tradition* : "God hath treasures beneath the Throne, the keys whereof are the Tongues of the Poets".

dogmatised form the utterances of a prophet or a religious reformer, whereas the poet expresses his own experiences of life as he understood or realised its own entity.

Religion is far more connected with Ethics (or Moral Philosophy) than Poetry. Though the ultimate result of religion and morality is quite different, one having its foundation in the inner disposition of man to elevate it to the union with the Higher Self, and the other is more connected with humanity for reason of social ground for an order and system in the universe, yet the moral conduct is an important factor in the path of Realization which is the ultimate end of Religion. "In other words, as Dr. Waterhouse says, "the objective character of morality lies as Kant saw, in the nature of God. Belief in a righteous God brings morality into the very constitution of Reality, as nothing else does."¹

According to Rūmī, morality, or in other words self-discipline, by which *nafs* is to be controlled or subdued, is the way to reach God. And though unlike Kant Rūmī is not a believer in the morality as the ultimate end of religion, yet he knows that when one will be pure through self-discipline every thing will also appear to him pure, for a mirror can reflect only its own self, which is an archetype of God Himself. So we should not hesitate to undergo self-mortification in the way to God. Says Rūmī,

Gar ba har zakhmī tu pur kīnah shawī ;

*Pas kujā bī ṣaiqal ā'inah shawī.*²

"What the Sūfīs maintained was that the essence of religion is neither identical with law nor with moral nor with theoretical reason, nor with the outward form of any positive religion. Their viewpoint was exactly that of Schleiermacher that the essence of religion is neither morals nor theology but a cosmic feeling, an intuition of oneness with the spirit of the Universe.

¹ *Philosophical approach to religion*, p. 40.

² *Mathnavī*, Vol. I, 2980

In this respect religion is not immoral or irrational but amoral and non-rational. It does not contradict morals and reason, it is categorically different from them. This indescribable cosmic feeling is exactly the same as 'Ishq of Rūmī'.¹

Mysticism in a narrower sense, is intimately connected with Psychology. And in the words of J. H. Leuba, "It will mean for us any experience taken by the experiencer to be a contact (not through the senses, but immediate, or "intuitive") or union of the self with a larger-than-self, be it called the world-spirit, God, the Absolute or otherwise".² Psychology deals with human nature and as thus "types of behaviour so general and so persistent as those expressed in the objective and the subjective types of worship must, it seems, have their bases in different and fundamental traits of human nature".³ Really "the 'heart' is a kind of inner intuition or insight which, in the beautiful words of Rūmī, feed on the rays of the Sun and brings us into contact with aspects of the Reality other than those open to sense perception. It is, according to the Qur'ān, something which 'sees', and its reports, if properly interpreted, are never false. We must not, however, regard it as a mysterious special faculty; it is rather a mode of dealing with Reality in which sensation, in the physiological sense of the word, does not play any part. Yet the vista of experience thus opened to us is as real and concrete as any other experience."⁴

The 'heart' of which Sir Iqbal has referred to above in the beautiful words of Rūmī, there are many lines in the *Mathnavī* of this content. For example, is here quoted the following two couplets:

1 *The Metaphysics of Rūmī*, p. 63.

2 *Psychology of Religious Mysticism*, Introduction.

3 *Ibid.*, p. 6.

4 *Religious Thought in Islam*, p. 16.

Nūri-nūri-chashm khud nūri-dil-ast ;
Nūri-chashm az nūri-dilhā ḥāṣil-ast.
Bāz nūri-nūri-dil nūri-khudā-st ;
*Kū zi-nūri-'aql u ḥis pāk wa judā-st.*¹

And commenting on these lines Prof. Nicholson says, "The light of the heart (*nūri-dil*) which is reason, illumines the light of the eye, i. e., the sense of the sight, and thereby enables it to discern the real quality of the objects which it perceives; hence it may be said that 'the light of the eye is produced by the light of the hearts'. Both these 'lights' have their source in the transcendent Light of God, though neither physical nor carnal is in immediate contact with it. The heart of the mystic receives illumination without any 'veil', so that he sees by the light of Pure Reason."²

Distinction between Philosophy and Religion lies in the fact that "Philosophy lacks that personal relationship with the object of its search that is so utterly characteristic of religion. In religion theory is subordinate to practice. In philosophy the theoretical element is uppermost. The key to success in philosophical understanding is intellectual, in religion it is spiritual."³ Rūmī is never tired of criticising the Muslim philosophers, as they based their conclusive arguments on God and the world mainly on speculation, whereas our mystic poet gained his knowledge of the world and God by his personal spiritual experience. Therefore, he says, "Many dwellers of heaven have been turned fools as they were led by the evils of philosophical thoughts".

Bishtar aṣḥābi-jannat abla-and ;
*Tā zi-sharri-feilasūfī mī rahand.*⁴

Again, in the *Dīwān* he sings, "Intellect has appeared,

1 *Mathnavī*, Vol. I, 1126-27.

2 Compare his Commentary of the *Mathnavī*, Vol. 7.

3 *Philosophical Approach to Religion*, p. 32.

4 *Mathnavī*, Vol. VI, 2370.

O lover, hide yourself ; curse be on us, curse be on us, for this intellect and wisdom."

'*Āql āmad 'āshiqā khud rā bapūsh ;*

*Wāy mā wa wāy mā az 'aql u hūsh.*¹

Philosophy aims at attaining the Truth by reason, whereas religion attains the Truth by intuition which is gained through spiritual discipline. How nicely Dr. Iqbāl has explained the whole situation thus : Religion is not a departmental affair ; it is neither mere thought, nor mere feeling, nor mere action ; it is an expression of the whole man. Thus in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis. Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same truth and complement each other. The one grasps Reality piecemeal, the other grasps it in the wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of the Reality. The one is present enjoyment of the whole of Reality ; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek the visions of the same Reality which reveals itself to them in accordance with their function in life. In fact, intuition, as Bergson rightly says, is only a higher kind of intellect."²

Dealing with the function of philosophy Dr. Caird has aptly described that—"In all provinces of investigation it seeks as its peculiar employment to penetrate beneath the surface show of things, beneath empirical appearances and accidents, and to find the ultimate meaning and essence. Its

1 *Kulliyāti-Shamsi-Tabriz*, p. 417.

2 *Religious Thought in Islam*, pp. 23.

aim is to discover, not what seems, but what is, and why it is ; to bind together objects and events in the links of necessary thought, and to find their last ground and reason in that which comprehends and transcends all—the nature of God Himself.

"According to this view, then, there is no province of human experience, there is nothing in the whole realm of reality, which lies beyond the domain of philosophy, or to which philosophical investigation does not extend. Religion, so far from forming an exception to the all-embracing sphere of philosophy, is rather just that province which lies nearest to it ; for, in one point of view, religion and philosophy have common objects and a common content, and in the explanation of religion philosophy may be said to be at the same time explaining itself."¹ Hence, we may say that *Ṭaṣawwuf* (or Sufism), Mystic Philosophy or Religious Philosophy all aim at the same angle of vision. And whatever cultural achievements have been gained by the great souls of the world at large, do in one sense or other, fall under this.

Rūmī has often informed us that man has been created to worship God, as the *Qur'ān* says,² "I created the Jinn and mankind only for the reason that they might worship Me," which signifies that by worshipping God they make themselves perfect.³ And the end of religion is the Knowledge of God (*ma'rīfat*) of which Dr. Caird has already said that 'religious feeling must be based on objective truth.'

The word 'religion' derived from Latin words, *re* and

1 *Introduction to the Philosophy of Religion*, p. 3.

2 Chap. Li, 56.

3 As for instance, we may quote a couplet from the *Mathnavī* (Vol. II, 1757) :

*Man nakardam amar tā sūdī kunam,
Balki tā bar bandagān jūdī kunam.*

ligio, or *ligare*, means bind together ; that is to say, it means that which binds together human beings to each other in the bonds of love and sympathy and fellow-feelings in their mutual rights and duties ; which themselves will bind back to God, the Universal Soul. This power of binding together the hearts of men in unison with God has given birth to a particular religion to different peoples, countries and nations. And really every new birth of a religion has given birth to a new civilization in the world. Therefore, the one purpose of religion is to realize the Self within ourselves.

Rūmī has often sung that human beings are in essence one in origin, and it is our speculations which have made us different from one another. In the *Mathnavī* we find :

Ṣad darīgh wa dard kīn 'ārīyetī ;

Ummatan rā dūr kard az ummatī.¹

Therefore, the only aim of religion should be to bind ourselves in the unity with one Religion—the Religion of Humanity.² In the *Qur'ān* also we find, "Mankind were but one community ; then they differed from one another."³ The *Hadīth* also says likewise : Every child is born in the true religion ; it is his parents who make him a Jew, or a Christian, or a Magian."

Why, then strife, chaos and communal feelings ? Max Muller has given a suitable reply, "God has not provided for the interest of men by a new counsel or a late compassion ; He has instituted from the beginning for all men one and the same path of Salvation. Now what might be the explana-

¹ *Mathnavī*, Vol. I, 3258.

² i.e., of Human Race. It should be confined not to mankind only, but is spread to any living being. Again, the term 'Religion of Humanity' should not be confounded with that of August Comte, in whose religion there is no place of God or any Absolute Being.

³ Chap. X, 20.

tion for the necessary imperfections of the early religions of Mankind ? A mother may indeed offer to her infant a complete repast, but her infant cannot yet receive the food which is meant for full-grown men. In the same manner God might from the beginning have offered to men the truth in its completeness, but man was unable to receive it, for he was still a child."¹

How nicely our poet through a story of him illustrates the fact that in reality there is no diversity in different religions : Once upon a time an 'Arab, a Persian, a Rūmī, and a Turk happen to travel on the same track of the Path of life. The path is long and thorny, — necessarily, they became tired and hungry ; now they require food which will give them nourishment of strength and peace. With money they are to buy the necessary thing. But they do not know one another's tongue. They begin quarrelling among themselves, asking in their own languages, the 'Arab as '*Inab*, the Persian as '*Angūr*, the Rūmī as '*Istāfīl* and the Turk as '*Uzam*. In the mean time a well-informed fruit-seller passes by. He readily understands the languages of them, and satisfies them by supplying the grapes which they require.²

Really there is no strife in the path of religion. All the prophets and religious reformers of the world have always expounded the universality of their own religion. The *Qur'ān* declares : This that I am uttering unto you, the Holy *Qur'ān* — it is to be found in the ancient Seers' writings too ; for teachers have been sent to every race.³ The *Gītā* also utters likewise : "The teaching I am giving to you, was given by Vivaswara to Manu, by Manu to Ikṣāku, and then by many

¹ *Lectures on the Science of Religion*, p. 153.

² *Mathnavī*, Vol. II, pp. 454-5. Cf. *Rg-Veda* : Truth is One, men call it by various names (*Ekam sad viprā bahudā vadanti*).

³ Chap., 3 ; 84.

ṣis age after age."¹ And Maulānā Rūmī in his *Mathnavī*, which has often been called the *Qur'ān* in Persian language, says, "The soul is in love with science and knowledge ; what has it got to do with (senseless strife of) an 'Arab and a Turkī ?

Rūh bā 'ilm-ast wa bā 'aql-ast yār ;

*Rūh rā bā tāzī wa turkī chi kār.*²

Accordingly the erudite scholar like Max Muller advised the modern people that an honest and independent study of the Religions of the world will give us 'the Divine education of human race'.³

It can be shown that the fundamentals of all the religions of the world are same in spirit and it must be such. Now if there is any difference, it is in the outer garb, by which is meant the formal rites and ceremonials, where also we find that there are many resemblances.⁴ Rūmī is of opinion that religious reformers should always ignore the dissimilarities

1 Chap., IV, I.

2 *Mathnavī*, Vol. II, 56. Cf. the famous couplet of Ḥāfiẓ :
Do not look to the strife of the different religious
sects ; As they did not realize the Truth, they invented
stories.

Jangi-haftād wa du millat hama rā 'udhr banīh ;

Chun nadidand Ḥaqīqat dari-afsāna zadand.

3 *Lectures on the Science of Religion*, p. 151.

4 My paper – *Religion : a Comparative Study* (appeared in *Triveni Quarterly*, Sept., 1945) may be read for perusal of similarities even in the dissimilarities of the religions of the Hindus and the Muslims. Interested students may also go through '*The Essential Unity of All Religions*' written by Dr. Bhagaven Das, where he quotes a line of Rūmī thus (p. 65) :

Rūh bā 'aql-ast u bā 'ilm-ast yār ;

Rūh rā bā Hindū wa Muslim chi kār.

regarding the formalities of any religion, which in fact are the outer garbs, and look to the inner spirit of the heart of a devotee. And in support of this he tells us the Story of Moses and the Shepherd.¹ The story in short runs thus : Moses once rebuked a Shepherd who prayed to God to appear before him so that he might put a pair of shoes on His feet. The voice of God came down and rebuked Moses thus :

"We do not look to the Language and its words ; We see to the mind and to the inner state of one's heart. Was it that you were sent for making all united (with Us) or making separation (between Us) ?

Mā zabān rā na-ngarīm wa qāl rā ;

Mā darūn rā bangarīm wa ḥāl rā.

Tū barāyi waṣl kardan āmadī ;

*Yā khud az bahri-burīdan āmadī.*²

1 *Mathnavī*, Vol. II, pp. 340-46.

2 *Ibid*, lines 1759 & 1751.

II

On the Origin of *Taṣawwuf* (or Sufism)

The term 'mysticism' comes from a Greek word which designated those who had been initiated into the esoteric rites of the Greek religion. The following definitions, selected from a large number of the same tenor, indicate that this use of the term is in substantial agreement with the generally accepted understanding of it in Protestantism: 'Mysticism is a deification of man'; it is 'a merging of the individual with the Universal Will'; 'a consciousness of immediate relation with the Divine'; and 'an intuitive certainty of contact with the supersensual world', etc.¹

Mysticism in Islam, more commonly known as *Sufism*, an Anglo-Perso-Arabic word, meaning the religion or the system and profession of a *Ṣūfī*, the Arabic *Taṣawwuf*, though often connected with the Greek word *Sophos* (sage), is really derived from *Ṣūf*, a word which is to be found both in the Persian and Arabic languages, meaning, coarse camel's wool or hair cloth (and for which the *Ṣūfīs* are often called by the Persians, *Pashmina-pūsh*, the wearer of woollen

dress), which was generally worn by the humble penitents of the earlier days of Islam. The word is also often connected with *Ṣafā*, which may mean either the name of one of the stations around the *Ka'ba* of Mecca, where many of the neophytes passed days and nights together in fasting, prayer and macerations, or purity of heart, which is gained, after observing the spiritual exercises as instructed by the *Pīr* or the Spiritual Guide, the *Ṣūfī*, *par excellence*, called in Arabic *Mutaṣawwif* by the novice, who is called the *Ṭālib* (rather *Ṭālibu'l-'ilm*, a seeker after knowledge, or the *Sālik*, rather *Sālikī-rāḥ*, one who walks in the spiritual path), who desires to be a *Ṣūfī*. A *Ṣūfī* is also known by other names, such as *ʿĀrif*, the knowing one, one who is the possessor of *ma'rīfat* (or the Knowledge of God), the Master contemplator, who is also a *Wālī* properly a prince or governor, one who rules over a *Walāyat*; and *Walīy*, pl. *Auliyā*, is a saint, and the saintship being *Wilāyat* or *Walāyat*, both terms connoting 'Lordship', just as *Maulavī*, from the same root, means literally 'Sovereign' or 'Supreme') or 'one who is brought near to God'—an expression which also signifies a saint; and *Faqīr* who has renounced the goods of the earth and adopted the life in an entire abnegation of all worldly enjoyments, following thereby the words of the Prophet, *al-faqr fakhri*. "The poverty which the Prophet made his pride was a poverty of the spirit, that poverty of which Junaid al-Baghdādī, perhaps the greatest name in early Sufism, said that it is 'a sea of affliction, but of an affliction that is all glory', which Yahyā bin Mu'ādh al-Rāzī (d. 872 A. D.¹) defined as 'a preparedness to dispense with everything but God, its mark being the denial of all material means'."² And in the same strain

¹ *Psychology of Religious Mysticism*, p. 1.

¹ According to Jāmī; Browne, however, records it to be 822 A.D. (vide. *Lit. History of Persia*, Vol. I, p. 418)

² *Introduction to the History of Sufism*, p. 3.

of thought, Rūmī said, 'To feel joy in the heart at the coming of affliction', in response to what is *Taṣawwuf*?

Mā't-taṣawwuf qāla wijdānu'l-farah;

Fi'l-fuwādi 'inda 'itīyāni't-tarah,¹

M. A. Ubicini says of the origin of Sufism: Perhaps if we wish to trace it to its origin, we must go back even to the most remote theocracies of Egypt and India, through the secret schools of Pythagorians, and the Neo-Platonism of Alexandria. It is easy to convince oneself, if attention be paid, that under the confusion of fantastic names, times, and often of doctrines, the Greek trace does not cease to be visible in the Arabian philosophy alongside of an Indian impression. It is thus that we see more than a century before Muḥammad, the two great sects which divide it,—the *Meschaiouns* (or walkers, corresponding to *mushayī*) and the *Ischrachaiouns* (or contemplators), reminding us, by the similarity of the names, of a certain point, and by the conformity of doctrines of the two great philosophical schools of Greece, represented by their illustrious chiefs Muallim eyel Aristhalis, 'the grand master Aristotle', and Aflathoun elahi, 'the divine Plato', and under the combined influence of these causes, the two primitive sects, becoming each transformed in the sense of its doctrine—the *Meschaiouns* continued in the Mutekelim, or metaphysicians, and the *Ischrachaiouns* in the Sofis."²

M. Garcin de Tassy writes: One of the Islam writer (referring to Jāmī in his *Nafahātu'l-Uns*) says that the first person who takes the name of Ṣūfī, was Abū Hāshim 'Uthmān bin Sharik (d. 776 A. D.) of Kūfa in the latter part of the eighth century A. D., whilst another declares that the seeds of Sufism were sown in the time of Adam, germed in that of

¹ *Mathavī*, Vol III, 3261.

² *Letters on Turkey* (quoted from J. P. Brown's *The Darvishes*, pp. 331-2.

Noah, budded in that of Abraham and the fruit commenced to be developed in that of Moses. They reached their maturity in that of Christ; and in that of Muḥammad produced pure wine. Those of its sectarians who loved this wine have so drunk of it as to lose all knowledge of themselves and to exclaim, 'Praise be to me. Is there any greater than me? Or rather I am the Truth, there is no other God than me.'¹

Dr. S. K. Chatterjee says regarding the formation and development of the thought and experience of Sufism: Elements were laid under contribution from diverse peoples, either consciously or unconsciously. There was to start with, the intense Arab faith in a Godhead without a second, lightened up by the imagination of the Prophet Muḥammad, some of whose great sayings as in the *Ḥadīth* forming a true basis of an Islamic Mysticism in addition to some passages from the *Qur'ān*. Then there was the wisdom of the Greeks—their philosophy: the faith and speculation of Plato and the Neo-Platonic thinkers and mystics about the being of God and its manifestation and action in the world. There was also, undoubtedly, the Indian conception (as in the Vedanta school of thought) of the pantheistic immanence of God, and of the identity of God with the human soul, as set forth in the great saying of the Upanishads—'I am the Supreme Spirit' (*aham Brahma asmi*). Further, from the great land of Iran came the love for the Truth and the yearning for it which is so marked in Zoroastrianism, going hand in hand with a rare moral earnestness and with the abjuring of the False, and this was thoroughly leavened by the urbanity, the emotionalism, the love of beauty, the chivarly, and the romance of ancient and medieval Persia. All these commingled in one stream and gave rise to a super-sensual world of the spirit and the imagination, which

¹ Preface to his translation of *Manṭiqu't-Tāir* of 'Attār.

became a new and a most wonderful thing for Humanity ; and this world of the spirit became something which could be received with open arms by the whole of Mankind, a thing which was unique in the entire domain of Islam."¹

In short, the origin of Sufism has been related with the various religions of the world, and the philosophies that are interconnected with them by the different scholars in oriental studies ; and it is really very interesting to find in it, as in every religion, the universality of nature, and it must be so ; for the people of different lands professing the different religions and their philosophies are come out of one species of mankind and their Creator is the one Eternal God ; the difference, we find, is only for the reason of its outward environments, but the thing of Sufism, rather Mysticism, and religion, is connected with the inner environments of the heart, and there it is one, as the mystic says, "Every Prophet and every saint has a way but it leads to God ; all the ways are really one".²

Har nabī wa har walī rā maslakīst ;

Lāk bā Ḥaq mī burad jumla yakīst.

Again, "The Religion of Love is distinct from all other religions ; the religion and sect of the lovers is (only) God"³

Millati-'ishq az hama dīnhā judā-st ;

*'Ashiqān rā millat wa madhhab khudā-st.*⁴

We find that all the Ṣūfīs professed the religion of Islam, and their philosophy is based on the doctrines of the *Qur'ān*, which they have interpreted in their esoteric ways. And as

1 *Islamic Mysticism* (an article appeared in *Indo-Iranica*, Oct., '46).

2 *Mathnavī*, Vol. I, 3086.

3 *Ibid.*, Vol. II, 1770.

4 Anyone interested in the origin of Sufism may study for himself Dr. Arberry's *Introduction to the History of Sufism* in detail.

Macdonald says, "As to recognizing, using and enjoying this world, Islam is a most practical religion, but on its doctrine of salvation it is absolutely and entirely other-worldly",¹ Rūmī has also referred to the *Qur'ān* with the most glowing terms, and has claimed his *Mathnavī* as the expounder of the *Qur'ān*. About the nature of the Holy Book he says, "It is a description of the states of the Prophets who are the fishes of the holy Sea of Divine Majesty. (Accordingly) seek the exposition of God's word from God ; do not talk non-sense that are derived from your own conjectures, O hard-faced one".

Hast Qar'ān ḥālhāyi-ambiyā ;

*Māhiyāni-baḥri-pāki-kibriyā.*²

Qauli-Ḥaq rā ham zi-Ḥaq tafsīr jū ;

*Hain magū zhāzh az gumān ay sakht rū.*³

Now, let us see how far the religion of the *Qur'ān*, namely *Islām*, is connected with Sufism. J. C. Archer says, "After all Islam is essentially the lengthened shadow of one man. Muḥammad founded it, and his spirit dominates it still. He is the fountain-head of all the main Islamic currents which have grooved and moistened the soil of many lands. His word and his life are a court of perpetual appeal on the part of his followers throughout the earth.

"In any proper historical survey of Islam, the mystical current is seen to loom large. Its source, however, has not

1 *Religious Attitude and Life in Islam*, p. 43. Our poet also giving only importance to its esoteric truths, has opined of the *Qur'ān* thus : I have taken out marrow from the *Qur'ān*, and have cast bones to the dogs (referring to the worldly people) :

Man zi-Qur'ān maghz rā bardāshtam ;

Ustukhwān pīshi-sagān andākhtam.

2 *Mathnavī*, Vol. I, 1538.

3 *Ibid.*, Vol VI, 2292.

plainly appeared in the view. Greek and Persian and Buddhist waters have joined the stream and swelled it, but it arose first of all out of the deserts of Arabia, not mirage, but a bubbling spring, a Mohammedan origin, and the experience of the Prophet himself."¹

"There is good reason for some revision of the characteristic estimate of Mohammed. Great man that he was, the full story of his life and work is not yet told. The outer facts are very generally and, one may say, fairly accurately known. Our knowledge of the inner states, however, leaves much to be desired. A proper appreciation of these aspects of Mohammed's life gives us a more adequate view of him and of his religion. He has stood somewhat obscure behind the array of institutions which trace their rise from him, the system of faith seeming of so much greater significance than the founder himself. The very magnitude of Muslim expansion has overshadowed the simple lines of the Prophet's own person. Yet the stream may not ignore the spring which feeds it. However many tributaries it may gather to itself as it flows, it must regard for ever the effective supply which gave it initial body and direction."²

It thus becomes clear that Muḥammad strove for religious effects that he employed methods fruitful of revelation. As R. L. Swain says in his *'What and where is God'* that any normal person may achieve religious insight, if he goes about in the right way; and as Prof. Pratt says in his *Religious Consciousness* that all religious people have at least a touch of mysticism, we can conclusively say that Muḥammad also had the mystical tendency which he observed in his own way.

Again, J. C. Archer in the chapter on Muḥammad's practice of the mystical says: "Urwa ibn az-Zubair reports

¹ *The mystical elements in Mohammed*, preface.

² *Ibid.*, Introduction, p. 9-10.

on the authority of 'Ā'isha that the Prophet's retirement and seclusion in the cave in Mt. Hira was for the practice of *taḥannuth* or night vigils for stated periods. The presence of God which he sought could not be gained nor held without practice. This Muḥammad realized for himself and for his people—it is after all out of his own experience that provision is made for his people that they too may have and keep the sense of Allāh. The rites which Mohammed practised were all at first privately observed; even for some years after they have been prescribed for the first members of the slender Moslem Community, no public display of them was made. They were simple, although strenuous rites. In time they were elaborated and used publicly; became the 'pillars', in fact, of the new Faith.

"As we should expect, Mohammed puts a great deal of emphasis upon the practice of Prayer. He does not give many details with regard to the methods used, but the few which he does give are very significant. The few are enough."¹

"'Prayer is God's by right', as is said in the *Qur'ān*²; it is His who is 'the hearer of prayer.'³ Man may possibly pray to others, but the others do not hear; moreover they could not answer if they did hear. God, on the other hand, not only hears; He answers and bestows on whom He wills both 'the necessities of life'⁴ and 'spiritual blessings'.⁵ If the believer be 'in the proper frame of mind'⁶ and 'state of body'⁷ he may make direct and hopeful appeal to the Creator

¹ *Ibid.*, p. 72 3.

² *Qur'ān*, 13; 15.

³ *Ibid.*, 14; 41.

⁴ *Ibid.*, 30; 36.

⁵ *Ibid.*, 38; 72 and 67; 23.

⁶ *Ibid.*, 23; 2-3.

⁷ *Ibid.*, 4; 46.

and Giver of good gifts. Prayer was communion with God, the Seer and the Confessor."¹

In the same strain of thought our Rūmī also sings, "The prostration (in prayer) is like the tearing away of the adhesive bricks, it is the cause of nearness (to God), as (is said in the *Qur'ān*)², "And prostrate thyself and draw (yourself) near (to Me)."³

Thus we may apply to Muḥammad, the words which Ibn Khaldūn applied to 'the inspired man', namely, that "at times he is completely absent though in the society of others ... he seems to be in a cataleptic fit, or in a swoon. This, however, is merely apparent, for in reality such an ecstasy is an absorption into the invisible world; and he has within his grasp what he alone is able to conceive, which is above the conception of others."

D'Ohsson, an oriental scholar, writes in his celebrated work on the Ottoman Empire about the Dervish Orders in Islam thus: In the first year of the Hijra (corresponding to 622 A. D.) forty five citizens of Mecca joined themselves to as many others of Medineh. They took an oath of fidelity to the doctrines of their Prophet, and formed a sect or fraternity the object of which was to establish among themselves a community of property, and to perform every day certain religious practices in a spirit of penitence and mortification. To distinguish themselves from other Mohammedans, they took the name of Soofees. This name, which later was attributed to the most zealous partisans of Islamism, is the same still in use to indicate any Mussalman who retires from the world to study, to lead a life of pious contemplation, and to follow painful exercises of an exaggerated devotion. Following their example, Abu Bakr and

'Alī established, even during the life time of the Prophet, and under his own eyes, congregations over which each presided, with peculiar exercises established by them separately, and a vow taken by each of the voluntary disciples forming them. On his decease, Abu Bakr made over his office of president to one Selman Farsee, and 'Alī to Ḥasan Basree, and each of these charges were consecrated under the title Khaleefah or successor. The two first successors followed the examples of the Caliphs, and transmitted it to their successors, and these in turn to others, the most aged and venerable of their fraternity."¹

It was in the second century of the Hijra, near 129 (corresponding to 746 A. D.) that a Ṣūfī reputed for his virtue and knowledge, Sheikh Ilwan founded the first religious Order to which he gave his name. This innovation met with great opposition on the part of the legislators and the truly orthodox of Islām, who recalled the formal declaration of Muḥammad, "*Lā rahbānīyata fī'l-Islām*."² Though this sentence, because in some sort proverbial, was received at the same time as an article of faith by all Muslims, the inclination of the Arabs for a solitary and contemplative life carried it against orthodoxy. Others were soon founded in imitation of the first. The number grew rapidly from the second to the seventh century, and also in subsequent epochs.³

The Ṣūfīs interpret the Tradition, 'No monkery in Islam', in the sense that no extreme rigour should be made in their

1 Quoted from J. P. Brown's *The Dervishes*, pp. 208-9.

2 This apocryphal *Ḥadīth*, based on a questionable interpretation of a passage in the *Qur'ān* (57:27), is aimed at asceticism as practised by Christian hermits.

3 Cf. *The Dervishes* (its enlarged edition by H. A. Rose), p. 353. A detailed study of the History of the Orders of the Darvishes may with advantage be got from J. P. Brown's *The Dervishes*.

1 *Mystical Elements in Mohammed*, p. 73.

2 *Qur'ān*, 46; 19.

3 *Mathnavī*, Vol. II, 1209.

solitary, orderly life. And in the following lines we find how excellently Rūmī interprets it !

Rend not thy plumage off, but avert thy heart from it,
For hostility between them is the law of this holy war.
Were there no hostility, that war would be impossible ;
Hadst thou no lust, obedience to the law could not be.
Ah, make not thyself an eunuch, become not a monk ;
Because chastity is mortgaged to lust.

Without lust, denial of lust is impossible ;

No man can display bravery against the dead.¹

We should also note that though there flourished many religious Orders in Islam, and our Poet was also a founder of one such, he had no sectarian view. Accordingly, he declares in his *Dīwān* : Be truthful in our Path, (and) leave aside all deceit ; for the reason that our plain is not a playing-field of the imposters. The Ṣūfīs, following the Path of Love, have their monasteries of different sorts ; for no person of low spirit is able to disclose the Secrets (of God).

Rāst shau dar rāhi-mā in makar rā yak sū banih ;

Z-ān ki in maydāni-mā jaulāngahi-makkār nīst.

Ṣūfiyāni-'ishq rā khud khānqāhi-dīgar ast ;

Jāni-har nākas dar ān jā kāshifi-asrār nīst.²

¹ *Mathnavī*, Vol. V, 574-5 & 577-8.

² *Kulliyāti-Shamsi-Tabriz*, p. 144.

III

A Chain of Islamic Mystics¹

From the same region, where flourished Abū Hāshim, the first Ṣūfī, and which place had once been a flourishing centre of Buddhism, there came out the celebrated Ibrāhīm bin Adham (d. 777 A. D.), prince of Balkh, which was also the birth-place of Rūmī. The legend of his conversion to austerity became a favourite theme among the later Ṣūfīs and has often been compared with the story of Gautama Buddha. Rūmī in his own poetic fashion has described the story of his conversion in the *Mathnavī* under the titles '*sababi-hijrati-Ibrahīm Adham ... wa turki-mulki-khurāsān*' and '*bāqī-i-qisṣa'i-Ibrahīm Adham*'.² This story, as Nicholson says, is taken from 'Aṭṭār's *Tahhkiratu'l-Auliya*, and it runs thus : One night whilst he was reclining on his throne, he heard the palace-roof shake as if some one were walking above. 'Who is there ?' cried Adham. 'A friend : I have lost a camel

¹ whom our Poet has referred to in his books, and it is natural that Jalālu'd-dīn has been influenced by those Ṣūfīs or their words.

² *Mathnavī*, Vol. IV, p. 321 & 327.

and am searching for it on this roof.' 'Fool, dost thou search for a camel on a roof?' 'And thou, O ignorant man, dost thou search for God, while reclining on a throne of gold and attired in a robe of satin?' And our poet, while introducing the story, gives us the following advice: Quickly break to pieces the kingdom (of this world) like Adham, so that like him thou mayst also gain the kingdom of everlasting life.

Mulk barham zan tu Adhamwār jūd ;

Tā byābī hamchu ā mulki-khulūd.¹

Rūmī also informs us of the following miracle of him under the title "*karāmatī-Ibrāhīm Adham ... bar labi-daryā*"² which has been alluded by other Ṣūfis also thus: One day while he was seated on the bank of the river Tigris, stitching his tattered cloth, the needle fell into the river. Some one asked him, 'What have you gained after giving up such a splendid kingdom?' At this Adham hinted the river that his needle should be given back. Immediately a thousand fishes, each carrying a golden needle in its mouth, rose up from the river. He said to them, 'I want my own needle'. At this a poor little fish came to the surface with the needle in its mouth. 'This, said Adam, 'is the least thing that I have gained by giving up the kingdom of Balkh; of other things you cannot know'. And our poet says in his own fashion of the remark of Adham thus: (O you, say whether) the kingdom of the heart is better or the (earthly) insignificant kingdom? This (miracle) is the outward sign, this is nothing; wait till you enter the inward (Reality), where you will find twenty times (more than it).

... .. *Mulki-dil bih yā chunīn mulki-ḥaqīr.*

Īn nishāni-ḡāhīr ast īn hīch nīst ;

Tā babāṭīn dar rawī bīnī tu bīst.

¹ *Ibid.*, line 726.

² *Ibid.*, Vol. II, p. 427.

While alluding to this story how finely our philosopher-poet has expressed the view that the Reality of God which is gained through spiritual exercises cannot be described by words of mouth.

Sūy-shahr az bāgh shākhī āwarand ;

Bāgh u bustān rā kujā ānjā burand.¹

[They bring only a branch of the garden towards the town or place of knowing; how the garden and its state of fragrance can be brought forward from that (known) state to this state (of knowing) ?]

In connection with this the Upanishad dictum '*avānmanasgocarah*' (i. e., He is beyond the description of mind and speech) regarding the description of God is often quoted. S. Radhakrishnan also says likewise: 'It cannot, like infernal knowledge, be communicated to others.'²

After Adham we may mention al-Fuḍail bin 'Aiyād who was also a Khurasanian by birth and who lived for many years at Kūfa and died at Mecca in 803 A. D. Before his conversion to Sufism, Fuḍail is said to have been a highway-man. Rūmī also hints to this profession of him in the following lines of the *Mathnavī*: (Robbers get nothing except pardon) except, to be sure, the robber who performs the acts of service to God and whose sincerity uproots his former breach of trust; like Fuḍail, the robber who played straight, because he ran with the strength of the ten men towards repentance.

Juz magar duzdī ki khidmathā kunad ;

Ṣidqi-ū bīkhi-jafā rā bar kanad.

Chun Fuḍaili-rahzanī kū rāst bākht ;

Zānki dah-mardah basūyi-tauba tākht.³

There are many lines in the *Mathnavī* which remind

¹ *Mathnavī*, Vol. II, 3230.

² *Indian Philosophy*, Vol. I, p. 178.

³ *Mathnavī*, Vol. V, 3160-1.

us of the sayings of Fudail or of his incidents in life. Rūmī's couplet,

Chu khudā khwāhad ki mān yārī kunad ;

Maili-mārā jānibi-zārī kunad.¹

may well be compared with the following utterance of Fudail, 'When God loves one of His creatures, He bestows on him much sorrow'.

Again, "*Hain makash har mushtarī rā tū badast ;*

'Ishq bāzī bā du ma'shūqah bad ast.²

(Beware, don't try to win two purchasers ; it is bad to make love with two sweet-hearts.),

may recollect to the mind of any one the following incident in the life of Fudail, as is referred to by 'Aṭṭār in his *Tadhkiratu'l-Auliya* : One day Fudail had in his lap a child four years old and chanced to give him a kiss, as is the way of fathers. The child said, 'Father, do you love me ?' Fudail said, 'Yes' 'Do you love God ?' 'Yes'. 'How many hearts have you ?' 'One'. 'Then, said the child, 'can you love two with one heart ?' Fudail perceived that the child's words were a Divine intimation. He began to beat his head and repented of his affection for the child and gave his heart wholly to God."³

Rābī'a al-'Adawīya of Basra, who passed away in 801 A. D., was known al-'Adawīya, or al-Qaysīya, as she descended from Āl-'Atik, a tribe of Qays bin 'Adī. And she was called Rābī'a, as her father already had three daughters, and she was the fourth.⁴ She was a famous woman-saint of Islam. "She was a real woman seer—a *ṛīkā*, as Vedic Aryans would have described her ; for she has revealed the Truth in some devotional verses and prayers of a wonderful

1 *Ibid.*, Vol. I, 817.

2 *Ibid.*, Vol. V, 1465.

3 Commentary of *Mathnavī*, Vol. VIII, p. 256.

4 Cf. *Rābī'a, the Mystic*, pp. 3-5.

power and beauty. She can be described as the *Mirā Bāī* of Arabic—like princess *Mirā Bāī* of Chitor, the Vaishnava woman-saint of the 15th century Rajputana and North India. She was intoxicated with a passionate devotion to God. She was the first to bring to Islamic mysticism the sentiment of love : a burning love, which was all-absorbing and self-effacing, a love which scorned to think of Paradise or Hell, was the main urge of her spiritual life. Here we have something like the human soul being the bride of God, a figure romantic as well as erotic which is quite a common thing in medieval mystic experience—Hindu, Muslim or Christian. With this love we have also an intense perception of the Beauty of God ; God here is not the great Master, but the Soul of Beauty and Tenderness which can be approached only through love ; and union with God is the supreme goal of life."¹

It is said that Rābī'a's hand was sought in marriage by a number of pious men, but she declined all offers, declaring, "The contact of marriage is for those who have a phenomenal existence. But in my case there is no such existence, for I have ceased to exist and I have passed out of self. I exist in God and I am altogether His. I live in the shadow of His Command. The marriage contract must be asked for from Him, not from me."² Really she was overwhelmed by the consciousness of the near presence of God. And it is said,

1 Dr. Chatterjee's *Paper on Islamic Mysticism*.

2 *Early Mysticism*, p. 186 (quoted from *Tadhkiratu'l-Auliya*). Cf. Patmore's :

"Female and male God made the man,
His image is the whole, not half ;
And in our love we dimly scan
The love which is between Himself."

To conceive of God as the great masculine positive force, the soul as the feminine or receptive force, and the meeting

once when ill, she said to a visitor who asked her what her sickness might be, 'By God, I know of no cause for my illness, except that Paradise was displayed to me, and I yearned after it in my heart; and I think that my Lord was jealous for me, and so reproached me; and only He can make me happy.'¹

Close to the above saying is the mood of Rābi'a's celebrated prayer: "O Ood, if I worship Thee for fear of Hell, send me to Hell; and if I worship Thee in hopes of Paradise, withhold Paradise from me; but if I worship Thee for Thine own sake, then withhold not from me the Eternal Beauty."² In the same passion of love for God our Rūmī also says, "If I should bring into view the Eight Paradise, or if I should serve Thee from fear of Hell; (then) I am only a believer asking salvation, for both these are concerned with the body."

Hasht jannat gar dār āram dar nazar;

War kunam khidmat man az khaufi-saqar.

Mū'minī bāsham salāmat jūy man;

Zānki in har dū bawad haẓẓi-badan.³

Shaqīq bin Ibrāhīm of Balkh (d. 810 A. D.), who was one of the disciples of Ibrāhīm bin Adham, is said by Louis Massignon, the French Arabist and savant of Islamic mysticism, to have been the first to define trust in God

of these two, the 'mystic rapture' of Divinity and Humanity, as the source of all life and joy may be discerned out in the religion of Hindus also: even their names of *Puruṣa* and *Prakṛti*, or *Rādhā* (one who worships) and *Krishna* (One attracting) justify the idea; and the union of these two is considered as the Eternal Bliss.

¹ *Doctrine of the Sufis*, p. 159.

² *Literary History of Persia*, Vol. I, p. 426.

³ *Mathnavī*, Vol. V, 2714-5.

(*tawakkul*) as a mystical state (*ḥāl*).¹ The following story of his conversion as told by his grandson is interesting as shewing again the contacts between Islam and other religions at this time, and the influence of such contacts were felt to have exercised upon the development of Sufism.

"My grandfather owned three hundred villages on the day he was killed at Washgird, yet he had not even a winding-sheet to be buried in, for he had given everything away. His raiment and sword are hung up to this hour, and men touch them for a blessing. He had gone into the lands of the Turks to trade as a young man, among a people called the Khusūsiya, who worshipped idols. He went into their temple and there met their teacher, who had shaved his head and beard and wore scarlet robes. Shaqīq said to him, 'This upon which thou art engaged is false; these men, and thou, and all creation—all have a Creator and a Maker, there is naught like unto Him; to Him belongs this world and the next; He is Omnipotent and All-providing'. The servitor said to him, 'Thy words do not accord with thy deed'. Shaqīq said, 'How is that?' The other replied, 'Thou hast asserted that thou hast a Creator, who is All-providing and Omnipotent; yet thou hast exiled thyself to this place in search of thy provision. If what thou sayest is true, He who has provided for thee here is the same as He who provides for thee there; so spare thyself this trouble'. Shaqīq said, 'The cause of my abstinence (*zuhd*) was the remark of that Turk.' And he returned, and gave away all he possessed to the poor, and sought after knowledge."² And our Rūmī also pays a glowing tribute to him, when he says,

Wān Shaqīq az shaqqi-ān rāhi-shigarf;

Gasht ū khurshīdī-ra'iy wa tiz tarf.³

¹ *Sufism*, p. 38.

² Quoted by Arberry in his *Sufism* from Abū Nu'aim's *Hilya*.

³ *Mathnavī*, Vol. II, 930.

(And that famous Shāqīq by traversing that venerable way, i. e., the mystic path, became the Sun of clear Judgment and keen sighted.)

Aḥmad bin 'Āsim al-Anṭāqī (i. e., of Antioch), born at Wasit (Iraq) in 757 A. D. and died at Damascus in 830 A. D., was a pupil of Abū Suleimān al-Dārānī, a noted ascetic of the 8th century. He is, as Brockelmann says, the writer of the earliest surviving treatises that can be truly said to be mystical in character, and he is thus the forerunner of the great Ṣūfī authors of the 9th century A. D.¹ Prof. Arberry has quoted from *Hilya*², the following brief dialogue between Aḥmad and an unnamed disciple of him, which reveal to us a feature of Sufism now assuming increasing importance.

Q. What sayest thou of consulting the others ?

A. Have no faith in it, save it be with a trustworthy man.

Q. And what sayest thou concerning the giving of advice ?

A. Consider first whether thy words will save thyself ; if so, thy guidance is inspired, and thou wilt be respected and trusted.

Q. How may I best seek to draw near to God ?

A. By leaving the inward sins.

Q. Why inward rather than outward ?

A. Because if thou avoidest inward sins, the outward sins will be void as well as the inward.

Q. What is the most harmful sin ?

A. The sin thou dost not know to be a sin. And more harmful than this is to suppose that it is a virtuous act, while all the time it is a sin.

Q. What sin is the most profitable to me ?

1. *Sufism*, p. 43.

2. *Hilya*, Chap. IX, p. 254.

A. The sin thou keepest before thine eyes, weeping over it constantly until thou departest from the world, so that thou wilt never have committed the like again. That is, 'sincere repentance',¹ etc.

Nicholson has quoted a saying of al-Anṭāqī,² "When you consort with the sincere (*ahlu's-sidq*) do so with sincerity for they are the spies upon hearts (*jawāsisu'l-qulūb*) ; they enter your hearts and go out of them in such a way that you perceive it not." The attribute with which the Spiritual Guide is qualified here, may well be compared with the following sayings of Rūmī : The chosen servants (of God) the knowers of things unseen, are in the spiritual world the spies on hearts."

Bandagāni-khōshi-'allām al-ghaiyūb ;

*Dar jahāni-jān jawāsisu'l-qulūb.*³

Again, "(The spiritual-guides are) in no need of fine acts and words ; beware of them, they are spies on hearts."

Hājatash nāyād bafī'l wa qauli-khūb ;

*Ihdharūhum hum jawāsisu'l-qulūb.*⁴

The first Ṣūfī author of the foremost rank whose preserved writings may truly be said to have formed to a large extent the pattern of all subsequent thought was al-Ḥārith bin Asad al-Muḥāsibī. The bulk of his writings is concerned with self-discipline ; hence his name is connected with the word for self examination (*muḥāsaba*). One of his disciples was the famous al-Junaid, whom Rūmī has described in a very glowing terms ; and this teacher of al-Junaid may well be compared with the teacher of Rūmī, Shamsu'd-dīn of Tabriz. Al-Junaid has given us an account of the sort of relationship he had with his master : Al-Muḥāsibī used to

1 Cf. *Qur'ān*, 66 ; 8 : *Tūbū ilā Allāhi taubatan-naṣūḥan.*

2 From *Risāla'i-Qushayriyya*, 126 ;

3 *Mathnavī*, Vol II, 1478.

4 *Ibid.*, Vol. V, 240.

come to my house and say, 'Come out with me, and let us grind'. I would say to him, 'Wilt thou drag me forth from my solitude and spiritual security into the highways and allurements, to behold lustful things?' He would answer, 'Come out with me and there is nothing for thee to fear.' And when I had come with him to a certain place where he sat down, he would say to me, 'Ask me a question'. I would reply, 'I have no question to ask thee'. Then he would say, 'Ask me whatever comes into thy mind'. Then the questions would rush upon me, and I would question him, and he would accordingly answer forthwith."¹

Abū Ḥamid Aḥmad bin Khidrūya of Balkh was an eminent Ṣūfī who died in 854 A. D. Qushairī in his *Risāla*, and in imitation of him, 'Aṭṭār relate about his *Kirāmat* that when he lay on his death-bed and his creditors came to demand payments of debts amounting to 900 dinars, in answer to his prayer some one knocked at the door, bade the creditors come outside, and discharged the Sheikh's liabilities in full.² Rūmī has also described of the same miracle in his *Mathnavī*³, with some alterations, which probably have been borrowad from the anecdote of Abū Sa'īd bin Abī'l-Khayr.⁴ In the *Mathnavī* the title of the story runs thus: *Ḥalwā kharīdani-sheikh Aḥmadi-khidrūya ... jahati-ghuraymān ba-ilhāmi-Ḥaq*, where it is said that at the Divine Command a confectioner's boy came in and distributed sweets to the creditors at their full satisfaction.

Abu'l-Faīd Thaubān bin Ibrāhīm Dhu'n-Nūn al-Miṣrī was a pupil of Mālik, the founder of the Mālikite School. He was an Egyptian, who died in 861 A. D. He is generally

credited with having introduced the ideas of gnosis (*ma'rifat*) into Sufism, but this appears to be incorrect. For it is said that Abū Sulaimān 'Irāqī (d. 830 A. D.) was the first person who gave a very important place in Ṣūfī thought of intuitive inspiration or *ma'rifat*. In fact, he fully acknowledged the doctrine of *ma'rifat* or Divine Knowledge, and among other things he taught that the Supreme Bliss or Ecstasy (*wajd*), which the soul enjoys when it feels itself merged in the Supreme Spirit, is the goal of man's existence. A number of short treatises of extremely doubtful authenticity are attributed to him; and they are generally marked by distinctly pantheistic tendencies.

In the *Mathnavī* we find that there are many sayings of the earlier Ṣūfis, which have been interpreted by Rūmī in his own way. Of these Dhu'n-Nūn may be counted as one. Nicholson is of opinion that the inner meaning of the saying, *man arāda an yajlisa ma' Allāhi fa'l-yajlis ma' ahli al-taṣawwufi*¹, as interpreted by Rūmī, is connected with the famous saying of Dhu'n-Nūn, 'To be intimate (*uns*) with the saints is to be intimate with God'.²

Rūmī also describes an anecdote of him, which, in short, runs thus: Once Dhu'n-Nūn fell into such ecstasy that after he had several times tried in vain to kill himself, he was put in chains and carried to a madhouse. 'In your opinion, he said, 'I am mad and you are sane; may God increase my madness and your sanity, so that I may become nearer and nearer to God, and you farther and farther from Him.' When they were about to force medicine down his throat, he exclaimed, 'Don't trouble yourselves, for this is not a malady that any medicine can cure'. Some persons came to see him. 'Who are you?' he asked. They replied, 'Your

¹ *Sufism*, p. 46-7.

² Commentary of the *Mathnavī* by Nicholson, Vol. VII, p. 252.

³ Vol. II, p. 268.

⁴ *Asrār-u't-Tauḥīd*, p. 123.

¹ *Mathnavī*, Vol. I, p. 94.

² The Commentary of the *Mathnavī* by Nicholson, Vol. VII, p. III.

friends' He began to throw stones at them, and they all ran away. 'O you liars', he cried, 'do friends run away from their friends because of a few stones? I see you are friends to yourselves but not mine'. And our poet draws the moral from it:

Dūst hamchun zar balā chun ātish ast;

Zarri-khālī dar dīlī-ātish khush-ast.¹

(A friend is like gold, affliction is like fire; a pure gold in the midst of fire always finds pleasure.)

But Dr. Nicholson, on the authority of *Kashfu'l-Mahjūb*, *Tadhkiratu'l-Auliya* and *Bahāristān*, is of opinion that the above story is rather related with Abū Bakr al-Shiblī, and not with Dhu'n-Nūn.²

Abū Yazīd (or Bāyazīd) of Bisṭām, the Persian (d. 875 A. D.) was the first of the 'intoxicated' Sūfis who, transported upon the wings of mystical fervour, found God within his own soul and scandalised the orthodox by ejaculating, 'Glory to Me, how great is my Majesty!' His ecstatic utterances (*Shathiyāt*) were a grave embarrassment to his more 'sober' brethren, until they developed the technique of interpreting them as innocent of the blasphemy that to the uninitiated seemed all too apparent in them; al-Junaid (d. 909 A. D.) himself, a very lucid and subtle thinker and no 'drunkard', exercised his ingenuity in writing a commentary upon them.³

Rūmī has also commented on the above saying of Bāyazīd under the title "*Qiṣṣa'l-subhānī mā 'a'zama shānī guftani-Abū Yazīd ... wa i'tirāḍi-murīdān wa jawābi-ān mar īshānrā na baṭariqi-gufti-zabān balki az rāhi-'ayān* (or Anecdote of

¹ *Mathnavī*, Vol. II, 1461:

Cf. Shakespear's: "Love is not love,

Which alters when it alteration finds."

² Commentary of the *Mathnavī*, Vol. VII, p. 290.

³ *Sufism*, p. 54

Bāyazīd's saying, 'Glory to Me, how great is my Majesty!' and the objection raised by his disciples, and how he gave them an answer to this, not by way of speech, but by way of vision) thus: One day Abū Yazīd in his state of ecstatic mood uttered before his disciples, 'There is no God except I, therefore worship Me.' When he came to a normal state, his disciples objected to this utterance of him as blasphemy. At this the saint advised his disciples that, if they would hear of any such blasphemous utterance again, they should at once cut off that part by which that utterance would be made. Next day when he again uttered these words, the disciples, ready with knife cut off the tongue of him; but after the night-fall it was found that the disciples themselves became wounded, and not their master. And our poet brings out the moral from it that the Perfect Man is the mirror of Truth, in which the real forms of things are reflected, the good as good and the evil as evil.¹

Here we find that the doctrine of passing away in God (*fanā*) has been fully developed, which from Abū Yazīd's time onward assumes a central position in the structure of Sūfī theory.

Similar in spirit is another narrative attributed to Abū Yazīd by Abū Naṣr al-Sarrāj: Once He raised me up and stationed me before Him, and said to me, 'O Abū Yazīd, truly My creation desire to see thee,' I said, 'Adorn me in

¹ Cf. *Mathnavī*, Vol. IV, 2140-3:

Naqshi-ū fānī u ā shud ā'inah;

Ghayri-naqshi-rūy-ghair ānjāy nah.

Gar kunī tuf sūy rūyi-khud kunī;

War zamī bar ā'inah bar khud zanī.

War babīnī rūy-zisht ān ham tu'ī;

War bīnī 'Isā wa Maryam tu'ī.

Ū na īn ast wa na ān ā sūda ast;

Naqshi-tū dar pīshi-tū bānihāda-ast.

Thy unity, and clothe me in Thy selfhood, and raise me upto Thy Oneness, so that when Thy creation see me they will say, 'We have seen Thee',—and Thou wilt be That, and I shall not be there at all.¹ This has also been interpreted by Rūmī in his *Mathnavī*² along with other titles, the description of which itself will make the significance of the subject understood. These are the three titles which have been explained together: (i) The Beloved asked of the lover, 'Do you love yourself, or Me?' He replied, 'I am dead of my ownself, and I am living through You; I am non-existent of my ownself and of my own attributes, and have become existent through You. I have forgot my own knowledge, and have become learned through Your knowledge; I have given up from memory my own power, and I have become powerful through Your power. Now if I love my ownself, it is really You whom I am loving; and if I love You, it is really Me whom I might have loved.

(ii) Whoever has a pure heart, although he may be a seer of himself, he is really the seer of God.

Harkirā ā'ina'i-yaqīn bāshad;

Garchi khudbīn khudāyīn bāshad.

(iii) Raise My creation to My attributes; (for) whoever saw you saw Me, and whoever desired you, (really) desired Me, and like that.

This saying is connected with the utterances of Bāyazīd, as referred to above.

Miracles of Bāyazīd have also been described by Rūmī. Here we mention one, which has been written in imitation of 'Attār under the title '*Mazhda dādani-Abū Yazīd az zādani-Abu'l-Ḥasan Kharaqānī ... pīsh az sālḥā wa nishāni-ṣūratī-ū wa sīratī-ū yak bayak* (or Abū Yazīd's giving information of

1 Quoted from *Kitāb al-Lum'a*, p. 382; see also *Sufism*, p. 55.

2 Vol. V, p. 128.

the birth of Abul'-Ḥasan Kharaqānī and of his appearance and character many years before his birth)¹ The miracle, in short, may be described thus: Once every year Sheikh Bāyazīd used to visit Dihistān, and go to Sari-Rīg where the martyrs are buried. When he passed by Kharaqān, he used to stop and sniff the air. His disciples asked him the cause, saying, 'We smell nothing'. 'Yes, he replied, 'but I smell a holy man coming from this village of thieves. His name will be 'Alī, and his name of honour Abu'l-Ḥasan. He will excel me in three respects; he will bear the burden of a wife and family and sow corn and plant trees'.

Of his abstinence in the mystic path, al-Qushayrī in his *Risāla* has reported: Abū Yazīd was asked, 'What is the hardest thing that thou hast suffered in the way to God?' He said, 'I cannot describe it'. Then he was asked, 'What is the least thing that thy carnal soul hath endured from thee?' He replied, 'Yes, this I will tell. It refused to perform a work of devotion to which I called it, so I deprived it of water for a year.² Rūmī has also referred to this event in his own fashion in the *Mathnavī*³: He (Bāyazīd) said, 'For a year I shall not drink water'; he did accordingly, and God bestowed on him the patience. This was the least abstinence for the sake of religion; (thus) he became the Sulṭān and the Lord of the gnostics.

Guft tā sālī nakhwāham khurd āb;

Ānchanān kard wa khudāyash dād tāb.

Īn kamīnah jahdī-ū bud bahri-dīn;

Gasht ū sulṭān u quṭbu'l-'arīfīn.

In short, Bāyazīd was held in with great regard by Rūmī, and he calls his friend and assistant Ḥusāmu'd-dīn in the

1 *Mathnavī*, Vol. IV, p. 384-5.

2 Quoted by Dr. Nicholson in his *Commentary of the Mathnavī*, Vol. VIII, p. 47.

3 *Mathnavī*, Vol. III, 1701-2.

Preface of the 1st volume of his *Mathnavī* by the title "*Abū Yazīd al-waqt*" (or Bāyazīd of the present generation).

Al-Junaid of Baghdād (d. 910 A. D.) is "by far the most original and penetrating intellect among the Ṣūfīs of his time. Whereas others before him and his contemporaries had by brilliant flashes of intuition grasped one or another of the spiritual heights now falling to their mastery, he, standing as it were upon the supreme mountain-peak of analytic thought, took within his ranging vision the whole landscape of mystical speculation stretching below him, and with an artist's eye brought it to comprehension and unity upon a single canvas. In a series of letters and brief tracts brought recently to light,¹ he sketches in profoundly subtle, deeply meditated language a consistent system of Islamic theosophy, which has certainly not been improved upon, and which formed the nucleus of all subsequent elaboration."²

The classic definition of *Tauḥīd* given by al-Junaid, and quoted by many later writers, such as Qushayrī and Hujwīrī, is that it consists in "the separation of the Eternal from that which was originated in time." Taking as his point of departure the pre-eternal covenant sworn by man with God and referred to (according to Ṣūfī exegesis) in the *Qur'ān*,³ he views the entire course of history as the quest of man to fulfil that Covenant and return to "the state in which he was before he was". Rūmī also sings likewise. According to him, God's 'workshop' is the plane of potential existence; His 'work' is the actualisation of the potential; and the Worker cannot be seen apart from the work of which He is the inward essence. Therefore, by dying to self (*fanā*) the mystic returns, as it were, to his original state of potential existence as an idea in God's consciousness, and realises the unity of the

Divine Essence, Attributes and Actions. As Rūmī sings,

Kār chun bar kār kun pardah tanīd ;

Khārijī-ān kār nātawāniyash dīd.

Kārgah chun jāy-bāshi-ōmil ast ;

Ānki bīrūn ast az way ghāfil ast.

Pas dar ā dar kārgah ya'nī 'adam ;

Tā babīnī ṣan'u wa ṣānī' rā baham.¹

In a definition al-Junaid describes Sufism (*Taṣawwuf*) as meaning that 'God should cause thee to die from thyself and to live in Him'.² This 'dying to self' is called by him *fanā* (a term reminiscent of the Quranic phrase, 'Everything is perishing or *fānin* except His face).³ And our poet sings : 'Everything is perishing except His face',³ if you are not merged in His face (or Essence), do not seek any existence. When any one is in *fanā* (or absorption) in Our Face, his share is not with 'everything is perishing'. For the reason that he is in *illā* (or except), he has passed from *Lā* (or non-entity); whoever is in *illā*, is not perishable. Whosoever is uttering 'I' or 'We' at the Door (of Divinity), he is turned back from the Door and is continuing in *Lā* (or non-entity).⁴

The 'living in Him' is named *baqā* (or continuance) by al-Junaid. Rūmī has also explained these states of 'ecstasy' and 'constancy' (with God). He sings :

Inna fī mauti hayāti yā fatā ;

Kam ufāriq mautinī hattā matā.

Furqatī lau lam takun fī dha's-sukūn ;

Lam yāqul inna ilayhi rāji'ūn.

1 *Mathnavī*, Vol. II, 760-62. Cf. Junaid's definition of *Tauḥīd* : *wa-huwa an yarji'a ākhiru'l-'abdi ilā awwalihi fa-yakūna kamā kāna qabla an yakūn.*

2 Qushayrī, *Risāla*, p. 126.

3 *Qur'ān*, Chap. 55/26 ; 28/88.

4 *Mathnavī* Vol. I, 3052-5.

1 Refer to J. R. A. S., 1935, p. 499.

2 *Sufism*, p. 56-7.

3 Chap. VII, 166-7.

Rāji' ān bāshad ki bāz āyad bashahr ;

Sūy waḥdat āyad az daurāni-dahr.¹

Ḥusayn bin Maṣṣūr al-Ḥallāj, as recorded by Louis Massignon, "was born at the village of Bayḍa near Shīrāz in 858 A. D., but he spent most of his life in 'Irāq—in Baghdād and elsewhere. He made the pilgrimage to Mecca thrice. In 905 A. D. he went in travel to India. When asked about his purpose in visiting so far away and strange a country, he gave out that he wanted to study white magic in India, and also to convert the infidels there to the true Faith. He went by ship from 'Irāq, and landed in Gujarat, where he is said to have converted some people to Islam. From Gujarat he went to Sindh, then under Muslim domination, and then along the Indus to South Panjab (Multan), and then he made a tour of the Panjab and of Kashmir, which were at that time flourishing Hindu states; and finally he went back overland to Persia. He had also travelled in Central Asia, and had visited even Jerusalem. Because he uttered the saying 'I am the Truth, I am God (*ana'-l Ḥaq*) with conviction, and preached in this way the ultimate identity of the human soul with the Divine Spirit, he raised naturally enough a violent antagonism against himself from the orthodox priests and divines who accepted the common or current views about the relationship between God and man and did not appreciate or understand the Ṣūfī doctrines. They declared that this saying of him, which he always repeated with fervour, was a claim to equality or identity with God, and it was thus palpably a blasphemy and a heinous sin against Allāh and Islam. After a long trial, he was ordered to be put to death in a most cruel fashion; he was first mercilessly whipped and then his hands and feet were cut off, and finally, after one night after this barbarous

¹ *Ib d.*, 3935-7. Consult also the states of Ecstasy and Constancy discussed afterwards.

mutilation, he was beheaded, and his remains were burnt and the ashes scattered. This tragedy took place in 922 A. D."¹ It is said, when he was being brought out of the prison in chains for torture and death, he was smiling. A disciple of him asked, 'Why all this is happening to you, Sir?' He replied, 'Such is the caress of Her beauty. Those who want union with Her, She draws them to Her in this way'. He then sang the following two couplets in Arabic:

"My Friend is unrelated to aught of ruth;

He gave me to drink of the Cup which He quaffs as doth host with guest.

And when the Cup had gone round, He called for the sword and the headsman's Carpet;²

Thus fares it with him who drinks Wine with the Dragon in Summer".³

In this way by offering his life Maṣṣūr gave to Sufism a prestige and a power which grew stronger and stronger with the years: the blood of the martyr truly raised the Church to a position of glory. The legend of his death invests him with extraordinary nobility; and challenges comparison with the Christian story of the Crucifixion which may well have been in his mind as his tortures made ready to slay him. It is said, "When he was brought to be crucified and saw the cross and the nails, he turned to the people and uttered a prayer, ending with the words: "And these Thy servants who

¹ Dr. S. K. Chatterjee, *Islamic Mysticism*.

² The *naṭ'a* or the executioner's carpet, is a large circular piece of leather, round the margin of which are holes through which a cord is run. By tightening this cord the carpet is made concave, so as to catch the blood; and when the victim's head has been struck off the cord is drawn quite tight, so that a bag is formed in which the remains are removed.

³ Quoted from *Literary History of Persia*, Vol. I, p. 363.

are gathered to slay me, in zeal for Thy religion and in desire to win Thy favour, forgive them, O Lord, and have mercy upon them; for verily if Thou hadst revealed to them that which Thou hast revealed to me, they would not have done what they have done; and if Thou hadst hidden from me that which Thou hast hidden from them, I should not have suffered this tribulation. Glory unto Thee in whatsoever Thou doest, and glory unto Thee in whatsoever Thou willest."¹ It is also recorded that when he was whipped, at each stroke of the whip he said, '*Aḥad, aḥad*' (i. e., 'One, one', meaning thereby that there was no duality, the Supreme Spirit and his spirit were the same). And referring to this incident, how beautifully Ḥāfiẓ, one of the most famous Ṣūfī poets of Persia, says in his *Dīwān*!

Kashad naqshi- ana-'l-Ḥaq bar zamīn khūn;

Chun Maṣṣūr ar kashī bar dāram imshab.

(My blood will write 'I am the Truth' on the ground; if thou art to hang me like Maṣṣūr on the cross to-night.)

There was no lack of people during his lifetime and later who thought that Maṣṣūr al-Ḥallāj was a deliberate heresiarch, a religious charlatan, and some have written against him, as is discussed by E. G. Browne in his *Literary History of Persia*. But in spite of this all, he remains a central figure in Ṣūfī thought permanently. Maṣṣūr al-Ḥallāj was also a scholar and it is said he wrote about 46 books. Some of his sayings are of wonderful beauty, and these sayings of his he sometimes couched in verse, which is unique in its kind not only in Arabic Ṣūfī literature but also in the entire world literature of mysticism.

As A. J. Arberry Says, "Max Horten writes, 'Ḥallāj is a Brahmanist thinker of the clearest water'. He wrote also a lexicon of the most important Ṣūfī technical terms in use in Persian about 900 A. D. He says there, 'From this

¹ Quoted from *Legacy of Islam*, p. 217.

lexicon there is established, purely objectively and in exactly philological fashion, the identity of liberal Islamic mysticism with the thesis of the Higher Vedānta".¹ And Dr. Chatterjee conjectures on this point thus: Maṣṣūr came to India—but was it to learn 'white magic' alone, and to bring the erring to the Islamic faith? Did he have no meetings with philosophers and saints of India—with her Yogīs and Vedāntins, her teachers and religious men and adepts? Did he find nothing from them to stimulate his own quest? Gujarat and Panjab and Kashmir at the time were independent Hindu lands. The Hindu people were not yet sterile intellectually and spiritually; foreign domination had not as yet come to restrain and restrict their mind and spirit. Their co-operation in certain departments of science and thought was being eagerly sought in evolving the composite culture of Abbasid Baghdad of the time. It may be asked—was not Maṣṣūr al-Ḥallāj influenced and inspired clinging so closely to his great idea—*ana-'l-Ḥaq*—by the example of the Indian Vedāntists who expressed and taught an analogous doctrine through the Upanishadic sayings like 'That art thou' (*tat tvam asi*) and 'I am Brahma' (*aham brahma asmi*)? Maṣṣūr's master Junaid al-Baghdādī advised him not to preach the doctrine of *ana-'l-Ḥaq*; he wished him rather to say, 'I am for the Truth' (*ana bi-'l-Ḥaq*). But Maṣṣūr al-Ḥallāj did not listen to his advice. We know very little about the currents and cross-currents of ideas in the Near East and India during the 9th-10th centuries. But in those dark ages—dark so far as we are concerned, but really one of the brightest ages in the history of the international culture contacts—there was no lack of give and take in the domain of ideas among different peoples and different religions. Although Greek Neo-Platonism furnished largely the philosophic bases of Islamic mysticism,

¹ *Introduction to the History of Sufism*, p. 38.

the points of agreement between Islamic Sufism and Indian Vedānta are so numerous and so profound that it would not be unreasonable to assume a certain amount of influence from the earlier Vedānta upon the later Ṭaṣawwuf; and at a subsequent period contact between Yoga practices and Ṭaṣawwuf as a path of spiritual discipline is plainly discernible".¹

After Maṣṣūr's passing away, the Ṣūfī doctrine and experience began to take a definite shape; and within the next few centuries there came out many authors and poets, both in Persian and Arabic, who explained the theory of the doctrine of Sufism. Our poet is also one of them, who illustrated its doctrine and paid a very high tribute of Maṣṣūr in all the works of him and criticised strongly those who were responsible for his death. Rūmī says,

Būd ana'l-Ḥaq dar labi-Maṣṣūr nūr;

*Būd ana'l-lah dar labi-Fir'aun zūr.*²

('I am God' on the lips of Maṣṣūr was the Light of Truth; 'I am Allāh' on the lips of Pharaoh³ was a lie.)

Again, *Chun qalam dar dasti-ghaddārī bawad;*

*Bī gumān Maṣṣūr bar dārī bawad.*⁴

1 *Islamic Mysticism.*

2 *Mathnavī*, Vol. II, 305.

3 An important character in the Qur'ān; and was a cruel and unjust king; he was proud of himself and consequently was crushed in the hand of Divine power.

4 *Mathnavī*, Vol. II, 1398. And here we cite also a line from a Ṣūfī poet who was actually been crucified at the royal order long after Rūmī. How beautifully Sarmad, a contemporary of the Emperor Aurangzib, sings: It is long since the name of Maṣṣūr passed into oblivion, I wish to exhibit the gibbet and the rope again.

'Umrīst ki āwāza'i-Maṣṣūr kuhn shud;

Man az sari-nau jilwah diham dār u rasan rā.

(Quoted from *Rubā'iyāti-Sarmad* by F. M. Asiri)

(When the pen of authority is in the hand of a traitor, unquestionably Maṣṣūr is on a gibbet.)

Rūmī has even quoted lines from al-Ḥallāj, and how beautifully he expresses there his earnestness in dying to self and thus to be united with the Higher Spirit! He sings thus:¹ If that one of friendly countenance shed my blood, dancing in joy I shall scatter my life on Him. I have understood that in my death is my new life; when I escape of this life there is permanency. (Therefore) *kill me, kill me, O trusty Friend; verily in my being killed is life on life.*

Gar barīzad khūni-man ān dūst rū;

Pāy kūbām jān bar afshānam bar ū.

Āzmūdam margi-man dar zindagist;

Chun raham zīn zindagī pāyandagist.

Uqtulūnī uqtulūnī yā thiqāt

Inna fī qatlī haiyātan fī haiyāt.

Whereas al-Ḥallāj says, "Kill me, kill me, O trusty Friend; verily in my being killed is life on life, and in my (worldly) life is my (spiritual) death, and in my death is my Life (*Uqtulūnī* etc. ... *wa mumātī fī haiyātī wa haiyātī fī mumātī.*).

Unification of the human soul with the Divine has finely been depicted both by al-Ḥallāj and Rūmī. The former one says,

Ana man ahwā wa man ahwā ana;

Naḥnu rūḥānī halalna badana.

Fa'idha abṣartanī abṣartahu;

*Wa idha abṣartahu abṣartana.*²

"I am He whom I love, and He whom I love is I;

We are two souls dwelling in one body.

When thou seest me, thou seest Him,

1 *Mathnavī*, Vol. III, 3837-9.

2 *Ibn Khallikān*, Arabic Text, edited by De Slane, p. 217.

And when thou seest Him, thou seest us both."
Exactly in the same manner Rūmī sings¹.

Khunuk ān dam ki nishastim dar aiwān man wa tu ;

Badu naqsh wa badu ṣūrat bayakī jān man wa tu.

(Happy the moment when we are seated in the Palace,
Thou and I ; with two forms and with two figures but with
one soul, Thou and I.)

But the explanation which Rūmī gives about the saying,
ana'l-Ḥaq of al-Ḥallāj in *Fīhi mā fīhi* is really superb. He
says, "When a fly is plunged in honey, all the members of its
body are reduced to the same condition, and it does not
move. Similarly the term *istighrāq* (absorption in God)
is applied to one who has no conscious existence or initiative
or movement. Any action that proceeds from him is not his
own. If he is still struggling in the water, or if he cries out,
'Oh, I am drowning', he is not said to be in the state of
absorption. This is what is signified by the words *ana'l-Ḥaq*
(I am God). People imagine that it is a presumptuous
claim, whereas it is really a presumptuous claim to say
ana'l-'abd (I am the slave of God); and *ana'l-Ḥaq* or I
am God is an expression of great humility. The man who
says *ana'l-'abd* affirms two existences, his own and God's,
but he that says, *ana'l-Ḥaq*, has made himself non-existent
and has given himself up and says, 'I am God', i. e., I am
naught, He is all ; there is no being but God's. This is the
extreme of humility and self-abasement."²

Abū Bakr al-Shiblī (d. 946 A. D.) of Khurāsān³ was a
disciple of al-Junaid of Baghdād and a fellow-student of
Ḥusain bin Maṣṣūr al-Ḥallāj. Many miracles have also

¹ *Diwāni-Shamsi-Tabriz*, no. 38.

² *Rūmī*, p. 184, no. CXV.

³ According to E. G. Browne (vide his *Literary History of Persia*, Vol. I. p. 367); but Dr. Arberry says that Shiblī was of Baghdād (*Sufism*, p. 64).

been attributed to him by the different Ṣūfī authors. The
miracle that has been attributed to Dhu'n-Nūn by Rūmī (as
already referred to) is said by Dr. Nicholson to be held by
Abū Bakr Shiblī. There are also many lines in the *Mathnavī*
which are in similarity with the sayings of Shiblī. In the
Mathnavī we find : Is 'Poverty is my pride'¹ vain and of no
real significance ? No, it is thousands of hidden glories
and disdains.

Faqr fakhri az guzōf-ast wa majāz ;

*Nai hazārān 'izzī-pinhān ast u nāz.*²

Whereas Shiblī says : Poverty is the sea of affliction, and in
His affliction it is all glory.³

In response to the question, what is Sufism ? Rūmī
quoted in reply,

Mā'at-ṭaṣawwuf qāla wiḍḍānu'l-farāḥ ;

*Fī'l-fu'wādi-'inda 'ityān-'it-tarāḥ.*⁴

We do not know to whom this definition of Sufism is due.
Yet Dr. Nicholson has quoted a definition of *Ṭaṣawwuf*,
which has similarity in idea with that of Rūmī.⁵ Shiblī's
definition runs thus : *Huwa'l-julūsu ma' Allāhi bilā hammin*
(one who is seated with God, is without any affliction).⁶
Shushtery has quoted another definition of Shiblī, which

¹ Cf. the Tradition : *Al-faqr fakhri wa-aftakhiru bihi*
(Poverty is my pride and I boast of it).

² *Mathnavī*, Vol. I, 2357.

³ *Kashfu'l-Mahjūb*, 31 ; 3.

⁴ *Mathnavī*, Vol. III, 3261 ; refer also to p. 104 *supra*.

⁵ The Commentary, Vol. VIII, p. 84.

⁶ This definition has much similarity with the saying quoted
by Rūmī in his *Mathnavī*, Vol. I, 1529 : (Heading)
Whoever wants to sit with Allāh, let him sit with the Ṣūfis
(*man arāda an yajlisa ma' Allāhi fal-yajlis ma' ahli al-*
ṭaṣawwufi). Nicholson, however, connects it with the
saying of Dhu'n-Nūn of Egypt. See also p. 123 *supra*.

has similarity with the ideas of the *Bhagavad Gītā*.¹ Shiblī says, 'Sufism means control of the faculties and the absevation of the breath'. And the Scripture of the Hindus ordains: With senses, mind and reason controlled and having cast desires, such as fear and anger, the seeker of Truth always seeks liberation and is liberated.²

The century following the domain of al-Junaid and his illustrious student al-Ḥallāj in the world of Sufism was after all a period of organisation and construction, when mainly the theorists of Sufism flourished. Yet there was no lack of creative thinkers, of whom mention may be made of Muḥammad bin 'Abd al-Jabbār al-Niffārī and Ibn al-Khafīf of Shīrāz (d. 982 A. D.). "Of these the most curious and interesting figure is al-Niffārī who left behind him a series of 'revelations' purporting to have been received from God in a state of ecstasy, possibly automatic writing. While these are for the most part brief sentences, camposed in general in a highly, technical vocabulary and style, and require a commentary to be understood, certain passages have an authentic beauty and seem to possess the ring of genuine mystical experience."³ His two books, which are claimed to be revelations from God, are *Kitāb al-Muwāqif* and *Kitāb al-Mukhāṭabāt*, both of which have been edited and translated by Dr. Arberry.

1 *Outlines of Islamic Culture*, Vol, II, p. 466.

2 Cf. *Gītā*, 5/28. In the *Gītā* really all the four systems of the path of Realization, viz, *Karma-yoga* (cult of work) *Rāja-yoga* (or cult of austere practices, mainly controlling of breath), *Bhakti-yoga* (cult of love and devotion) and *Jñāna-yoga* (or cult of knowledge and intuition) have been described. These systems may well be compared with *Sharī'at*, *Ṭarīqat*, *Ḥaqīqat* and *Ma'rifat* of the Ṣūfis. Refer also to Chapter on Ṣūfī system onwards.

3 *Sufism*, p. 64.

Abū Naṣr al-Sarrāj (d. 988 AD.) of Ṭūs, was known, as Jāmī records in his *Nafahātu'l-Uns*, by the title of *Ṭā'ūs al-Fuqarā* (or peacock of the saints). Almost all the later Ṣūfī biographers have admitted in their books, such as Hujwīrī in his *Kashfu'l-Mahjūb*, 'Aṭṭār in his *Tadhkira al-Auliya*, Jāmī in his *Nafahātu'l-uns* and Prince Dārā Shikoh of India in his *Safīnatu'l-Auliya*, that he was a perfect Ṣūfī.¹ His *Kitāb al-Luma'*, which only survives, is 'the surviving general accounts of Sufism, and in many respects the most valuable. This great and fundamental book, is extraordinarily well documented, and abounds in quotations not only from the sayings and poems but also from the letters of the mystics'.² 'Abdu'l-Mājid has given the following contents of the *Kitāb al-Luma'* in his *Taṣawwufi-Islām*,—(i) *Aḥwāl wa maqāmāt* (or mystic states and stations), such as *maqām al-Tauba* (on repentance), *maqām al-warī'* (on abstinence), *Zuhd* (or recluse) *Ṣabr* (or patience) and *Tawakkul* (or trust in God), *ḥāl al-khauf* (or state of fear), *al-Mahabbat* (or affection), *Shauq* (or attraction), *mushāhada* (or contemplative vision) and the state of Certainty (*yaqīn*), etc.; (ii) *Iṣṭilāḥāti-Ṣūfiya* (or Sufistic terminology); (iii) *al-aswat wa iqtidā ba-Rasūl* (or following in imitation of the Prophet); (iv) *al-Mustambiṭāt* (or extracts, i.e., following those precepts and rules which are in accordance with those of the *Qar'ān* and the *Ḥadīth*); (v) *al-Ṣahāba Riḍwāni-Allāh*, i.e., following the holy association of the satisfaction of God, by which is meant the first four Caliphs and the early Ṣūfis, who were associates of Prophet Muḥammad; (vi) *Ādāb al-Mutaṣaufa* or mystic manners, under which come prayer, fasting, food and dress, etc.; (vii) difficult puzzling questions and their answers: under this come the problems, *fanā* and *baqā*, *ṣidq*, *ikhlas* and *dhikr*, etc.; (viii) On poems, treatises, letters and sayings

1 *Taṣawwufi-Islām*, pp. 7-9.

2 *Sufism*, p. 67.

of the Ṣūfis ; (ix) *al-Samā'* (or association of ecstatic singing and dancing) ; (x) *al-Wajd* (or ecstasy) ; (xi) *athbāt al-Āyāt wa al-kirāmāt* (or effects of Divine signs and miracles) ; (xii) On more difficult questions of Ṣūfī terms, such as *hāl*, *maqām*, *mushāhida*, *kashf* and *tauḥīd*, etc and (xiii) *tafsīr al-Shaṭḥiyāt* (or explanation of the ecstatic utterances), where he defends the ecstatic utterances of the different mystics, and particularly those of Abū Yazīd. And we have already shown Rūmī's defence of Abū Yazīd, and how he has explained the ecstatic utterances of the latter.

¹ Like a true Ṣūfī, al-Sarrāj is reported to have said, 'Love is the name of that fire which is always burning in the hearts of the lovers, and it burns to ashes every thing besides God'.¹ In the *Mathnavī* also we find many lines which are of this significance. As an example, we may quote here the famous couplet of Rūmī, which runs thus : 'The Beloved is all in all, and the lover a shadow ; the Beloved is the Living One, and the lover a dead thing.'²

His contemporery Abū Ṭālib al-Makkī (d. 996 A. D.) "is well grounded in theology and Traditions, and is greatly interested to prove the orthodoxy of the Ṣūfī doctrine and practice, so that his famous work, the *Qūt al-Qulūb*, is found to contain somewhat more of careful argument and somewhat less of curious quotation. The pattern of the *Qūt al-Qulūb* is a little reminiscent of that of the standard manuals of religious Jurisprudence, with its minute discussion of the ritual practices of Islam which are, however, treated from the mystical standpoint. Claiming that the Ṣūfī way of life and thought represented an authentic

tradition of the Prophet's teaching, transmitted first by al-Ḥasan al-Basrī and maintained scrupulously intact by relays of teachers and disciples, he declares that the fashion of writing on dogmatic theology was itself an innovation, and an evil one at that."¹

And in the *Qūt al-Qulūb* we find, "They used to receive the instruction one from the other and preserved it carefully, because their hearts were clear of doubts, free from worldly preoccupations and unsullied by passion. ... Then, in this deplorable fourth century (of the Hijra) the compilations on scholastic theology (*kalām*) first appeared, and the scholastic theologians began to write according to opinion, reason and analogy. Gone now was the instruction ('*ilm*') of the pious, vanished the intuitive knowledge (*ma'rifa*) of the firm of faith. ... Now the scholastic theologians are called learned ('*ulamā*'), the romancers are named gnostics ('*ārifīn*'), ... though they have no true grounding in religious lore, nor the appreciation that comes of faith."²

With all his criticism against the scholastic theologians, in which manner Rūmī has also criticised the philosophers of the time, we find that al-Makkī along with al-Qushairī, whom we shall refer later, appears not to have been regarded with much respect by our poet who counted them as only theorists of Sufism, who had no spiritual experiences of themselves. As Rūmī says. "His pearl of the heart was illuminated by the ruby of the pious souls, he did neither read the *Risāla* (of al-Qushayrī) nor the *Qūt al-Qulūb* (of Abū Ṭālib al-Makkī)".

La'li-ū gūyā zi-yāqūtu'l-qulūb ;

*Nah Risālah khwānda nah Qūtu'l-Qulūb.*³

Again, in the third volume of the *Mathnavī* Rūmī says that

¹ *Tadhkiratu'l-Auliya*, 2/183.

² *Mathnavī*, Vol. I, 30 : Cf. Coleridge's :

There is one Mind, one omnipresent Mind

Omnific. His most holy name is Love.

— *Religious Musings*.

¹ *Sufism*, p. 68.

² *Qūt al-Qulūb*, p. 160 (quoted by Dr. Arberry).

³ *Mathnavī*, Vol. VI, 2653.

the novice in the spiritual path may read the *Qūt al-Qulūb*, which is the 'harfī-hikmat' for he is yet now attached to the things of the world ; but an adept of the mystical path, who is favoured with 'nūrī-hikmat' does not require to read the 'letters of knowledge' of the Ṣūfī theorists.¹

Towards the end of the 3rd century of the Hijra, a short treatise on Sufism was written by Abū Bakr al-Kalābādhī (d. 1000 A. D.). His *al-Ta'rruf li-madhab ahl al-Ṭaṣawwuf* has been edited and translated in the name of *The Doctrine of the Sufis* by A. J. Arberry. "The author takes one by one the assential elements of Islamic theology, quoting as it seems verbally from the 'creed' known as *al-Fiqh al-akbar*, and asserts of each in turn that it was firmly held by the great Ṣūfīs ; he produces quotations to prove his points. After this task of rehabilitation has been completed, al-Kalābādhī sketches briefly and section by section the characteristic mystical doctrines of Sufism, and concludes his little handbook with some paragraphs on miracles".²

Leaving aside Abū 'Abd al-Rahmān al-Sulamī (d. 1021 A.D.), we come to Abu'l-Ḥasan Kharāqānī (d. 1034 A.D.), whom we have already mentioned along with Bāyazīd, and who was referred always with great veneration by our poet in his *Mathnavī*. Abu'l-Ḥasan 'Alī bin Aḥmad al-Kharāqānī was a native of Kharāqān, a large village in the mountainous region near Bistām in the Qumīs province. It is said, as is referred also by 'Attār in his *Tudhkira al-Auliya* and Jāmī in his

Nafahāt al-uns, Abu'l-Ḥasan was not initiated in the usual way by receiving instruction from any master Ṣūfī. In the words of Jāmī, he was trained in the Way to God (*sulūk*) by the spirituality (*rūḥāniyya*) of Sheikh Abū Yazīd ; whereas 'Attār says, 'You know that I (meaning thereby al-Kharāqānī) never received teaching from any man. God was my teacher though I hold all the *Pīrs* in reverence'. And our poet quotes (as the saying of Abū Yazīd) that Ḥasan is my disciple and follower ; he will receive lesson from my grave every morning.

*Kih Ḥasan bāshad murīd wa ummatam ;
Dars girad har ṣabāḥ az turbatam.*

Al-Kharāqānī is also reported to have said, "I also have seen in dream and heard this (saying) from the spirit of the Sheikh". Every morning he used to place himself to the grave, and stand till forenoon before his presence—either he got instruction from him, or any problem became solved (automatically) without any speech from him.

*Guft man ham nīz khwābash dīda-am ;
Waz rawāni-sheikh īn bashnīda-am.
Har ṣabāḥi rū nihādi sūy gūr ;
Īstādī tā ḍuhā andar ḥuḍūr.
Yā mithālī-sheikh pīshash āmadī ;
Ya ki bī gufti shikālash ḥal shudī.¹*

In the 6th volume of the *Mathnavī*, we find in what a glowing term al-Kharāqānī has been described in the story under the title *Hikāyatī murīdī-Sheikh Ḥasan Kharāqānī* and in the following few chapters. And the miracle attributed to him there also shows what a perfect saint he was. The story

1 Cf. *Mathnavī*, Vol. III, 1285-7 :

*Basta'i-shīrī-zamīnī chun ḥubūb ;
Jū fiṭāmī-khwīsh az Qūt al-Qulūb.
Harfī-hikmat khur ki shud nūrī-satīr :
Ay tu nūrī-bī ḥujub rā nā padhīr.
Tā padhīrā gardī ay jān nūr rā ;
Tā babīnī bī ḥujub mastūr rā.*

2 *Sufism*, p. 69.

1 *Mathnavī*, Vol. IV, 1927-9. Under the title *Shunīdani-Sheikh Abu'l Ḥasan ... Khabar dādani-Abū Yazīd rā az būdī-ū wa ahwālī-ū*. Dr. Nicholson has also connected with him a *Tafsīr* of the *Qur'ān*, which our poet sometimes used in interpreting the Qurānic Verses.

related here is a free adaptation of an anecdote in the *Tadhkiratu'l-Auliya*, which runs thus : Bū 'Alī Sīnā (Avicenna), hearing of the Sheikh's renown, made a journey to Kharaqān for the purpose of paying his respects. When he called at the house, the Sheikh (as it happened) had gone out to gather fire-wood, so Bū 'Alī asked his wife where he was. She replied, 'What business have you with that liar and zindiz?' and much also in the same strain. Bū 'Alī set out to find the Sheikh and saw him returning home, accompanied by a lion which was carrying a load of warmwood on its back. 'O Sheikh', he cried in amazement, 'What marvel is this?' 'Yes, he answered, 'unless I bore patiently the burden of such a wolf'—meaning his wife—'such a lion would not bear the burden I have laid on it'.¹ And by depicting the saint controlling a lion Rūmī tries to show that the miracle has the triumph of the spirit over the flesh.

Abu'l-Qāsim 'Abdu'l-Karīm bin Hawāzan al-Qushayrī, whose *Risāla* we have mentioned already along with *Qūt al-Qulūb* of al-Makkī, was one of the learned men and saints of the time. He was born at Khurāsān in 986 A. D., and died at Nishāpūr in 1072 A. D. After getting his knowledge in apparent sciences, al-Qushayrī admitted himself to the Ṣūfī-Khānqāh of Abū 'Alī Daqqāq; and Abū 'Abd al-Raḥmān al-Sulamī, the author of *Ṭabaqāt al-Ṣūfiyya*, was a fellow-student of him in the Spiritual Path. He wrote books on various subjects; and his contemporary Sheikh Hujwīrī wrote regarding him, 'he had compilations on different subjects, and everyone of them was written after thorough investigation'.² Shāh 'Abdu'l-'Azīz of Delhī connected the following books in his name: (1) a Commentary of the *Qur'ān*, (2) *Naḥū al-Qulūb*, (3) *Laṭā'if al-ishārāt*, (4) *Kitāb al-Jawāhir*, (5) *Kitāb Ahkām al-Samā'*, (6) *Kitāb Ādāb al-Ṣūfiyya*,

¹ Commentary of Dr. Nicholson, Vol. VIII, p. 353.

² *Kashfu'l-Mahjūb*, p. 121.

(7) *Kilāb 'uyūn al-ajwiba*, (8) *Kitāb al-munājāt*, (9) *Kitāb al-muntaḥī*, and (10) *Risāla al-Qushayrīa*.¹

Before coming to Hujwīrī let us briefly describe his senior contemporary Abū Sa'īd bin Abi'l-khayr (d. 1049 A. D.) whose pattern of thought and expression influenced all the later Persian mystics. Abū Sa'īd, who was born at Mahna in the district of Khāwarān in 967 A. D., and of whom we have already mentioned in connection with Abū Ḥamid Aḥmad bin Khidrūya of Balkh, is described by Dr. Etche as the first master of theosophic verse, the first to popularise the quatrains as a vehicle of religious, mystic and philosophic thought, and to make it 'the focus of all mystic-panteistic irradiations', and the first 'to give the presentations and forms of the Ṣūfī doctrine these fantastic and gorgeous hues which thenceforth remained typical of this kind of poetry'.² And on the basis of another authority,³ Browne says on the same page that like Bābā Ṭāhir ('Uryān of Hamadān), Abu Sa'īd is said to have come into personal relations with Avicenna, and when they separated after their first interview, according to the popular story, the mystic said, 'What I see he knows', while the philosopher said, 'What I know he sees'.

The works of Abū Sa'īd that have come down to us are *Asrār al-Tawḥīd fī Maqāmāt al-Sheikh Abi Sa'īd*, first compiled by the saint's great-great-grand-son, Muḥammad bin al-Munawwar, and the *Rubā'iyāt* of Abū Sa'īd, edited and translated by Dr. Etche, which were collected together from the works of Ṣūfī biographers. Innumerable sayings and anecdotes of Abū Sa'īd are also recorded by his diligent biographers. They described to him, as Browne records, how one holy man could walk on the water, how another

¹ *Ṭaṣawwufī-Islām*, p. 60-1.

² *Literary History of Persia*, Vol. II, p. 261.

³ *Akhlaqī-Jalālī*, p. 23.

could fly in the air, and how a third could in the twinkling of an eye transport himself from one city to another. "The frog can swim and the swallow skim the water," he replied, "the crow and the fly can traverse the air, and the Devil can pass in a moment from East to West. These things are of no great account; he is a man who dwells amongst mankind, buys and sells, marries, and associates with his fellow-creatures, yet is never for a single moment forgetful of God". This saying reminds us of the answer (already referred to while discussing on the early life of our poet), which Rūmī gave, when he was a mere child, in response to the question asked by his young companions.

Another saying of Abū Sa'īd has been quoted by Nicholson, which runs thus: *Laysa fī jubbaṭi siwā Allāh*¹ (or under my overcoat there is nothing except God), reminds us of the line in the *Mathnavī*² (which line though taken by Rūmī to have been said by Bāyazīd to his disciples):

Nist andar jubba-am illā khudā;

Chand jū'yi bar zamīn wa bar samā,

Abu'l-Ḥasan 'Alī bin 'Uthmān bin 'Alī al-Qaranawī al-Jullābī al-Hujwīrī al-Lāhūrī, who is famous in India by the title of *Dātāganj-bakhsh*, was a contemporary of Sulṭān Maḥmūd and his sons Mas'ūd and Muḥammad. His native place was Ghazna, and the locality where he lived was the neighbourhood of the two villages, Jullāb and Hujwīr. His spiritual teacher was Muḥammad bin Ḥasan, famous as *Ganj-bakhsh* (or distributor of spiritual wealth). He passed his later life at Lahore in India, and died there in 1072 A. D. He belonged to the al-Junaid School of Baghdād.

Hujwīrī wrote many books on Sufism, and almost all of them have become extinct; only his *Kashfu'l-Mahjūb* has

1 *Asrār al-Tawhīd*, 262/7.

2 *Mathnavī*, Vol. IV, 2125.

recently been published, and there is also available an excellent English translation of it by Dr. Nicholson. 'Abdu'l-Mājid has mentioned the names of the following books, which were found to be referred to by al-Hujwīrī himself, that were written by him, in his *Kashfu'l-Mahjūb*, which was, perhaps, his last work. They are—(1) *Dīwān* or Collection of his poems, (2) *Minhāju'd-dīn* on the path of Sufism, (3) *Kitāb al-fanā wa al-baqā*, (4) *Asrār al-khirq wa al-ma'ūnāt* (or Secrets of religious dress and its provisions), (5) *Kitāb al-bayān l-ahli'l-'aiyān* (or Book of discussion with men of nobility), (6) *Baḥru'l-qulūb* (or Ocean of hearts), and (7) *al-Riyā't li-ḥaqqiqi-Allāh* on the truths of God.¹

Though composed on the plan and arrangement of *al-Luma'* of al-Sarrāj, *Kashfu'l-mahjūb* is an improvement on it. It is divided into 25 chapters, each supported by a section or more in which some detailed explanation of the subject is given. The chapters are—(1) *'Ilm* or 'Spiritual knowledge', by which Hujwīrī means the knowledge of God, His Unity, attributes, His creative activity, His religion as taught in the Qur'ān, Tradition and the united opinions of the companions of the Prophet and the early theologians and traditionists, are dealt with in it; (2) Poverty in the spiritual sense; (3) Sufism, (4) *Khirqā* or Ṣūfī garment, (5) *Ṣafwat* (or purity) and *Faqr* (or Poverty); (6-13) *Imāms* (or spiritual leaders), known as *Aṣḥābi-Suffā*; (14) descriptions on different Schools of Sufism, such as (i) *Muḥāsibiya* founded by 'Abd Allāh bin Ḥārith Muḥāsibī, (ii) *Qaṣṣāriya* founded by Abu Ḥamdūn Qaṣṣār, (iii) *Ṭaifūriya* founded by Bāyazīd Bisṭāmī, (iv) *Junaidiyya* founded by Junaid al-Baghdādī, (v) *Nūriya* of Abu'l-Ḥasan Nūrī, (vi) *Sahlīya* of Sahl Tusturī, (vii) *Ḥakīmiya* of Ḥakīm Tirmidhī, (viii) *Kharrāziya* of Abu Sa'yid Kharrāz, (ix) *Khafīfiya* of Abu 'Abdu'llah Khafīf and (x) *Sayyāriya* of Abu'l-'Abbās

1 *Ṭaṣawwufi-Islām*, p. 35.

Sayyārī ; (15) on *Ma'rifat* or knowledge of God, (16) *Tauhīd* or Unity of God ; (17) *Imān* or Faith of God ; (18) *Ṭahārat* or Ceremonial purification ; (19) *Ṣalawat* or prayer ; (20) *Zakāt* or charity ; (21) *Ṣaum* or fasting ; (22) *Hajj* or pilgrimage ; (23) *Ṣuḥbat* or association (with the rules and customs of the Ṣūfīs) ; (24) on *Maqām*, *Hāl* and *Tamkīn*, etc. and (25) *Samā'* or ecstatic singing and dancing.

In the 20th chapter of *Kashfu'l-Mahjūb*, we find an apologue which runs thus : A dervish met a king. The king said, 'Ask a boon of me'. The dervish replied, 'I will not ask a boon from one of my slaves.' 'How is that ?' said the king. The dervish said, 'I have two slaves who are thy masters : covetousness and worldly expectations.' This story may well be compared with the anecdote in the *Mathnavī* under the title of "*Imtiḥān kardani-khwājay'i-Luqmān zīrakīy'i-Luqmān rā*" (Luqman's master's examining of the intelligence of Luqman).¹ Rūmī writes :

Guft shāhī Sheikh rā andar sukhun ;

Chizī az bakhshish zi-man dar khwāst kun.

Man du banda dāram wa īshān haqīr ;

W-ān du bar tū ḥākīmān and wa amīr.

Guft shah ān dū chī and ān zallatast ;

Guft ān yak khashm u dīgar shahwat-ast.

Abū Isma'īl 'Abdu'llāh Anṣārī of Herāt, who is better known in Persia by the poetical sobriquet of Pīrī-Anṣār, and also by the title of Pīrī-Hirāt, is chiefly famous for his *Munājāt* (or supplications) and his *Rubā'iyāt* (or Quatrains). He was born at Herat in 1006 A. D. and died in 1088 A. D. Besides these Persian works, two other works in Arabic, namely *Manāzil al-Sā'irīn* (or stages of the pilgrims) and *Anwār al-Taḥqīq* (or Lights of verification) are also ascribed to him. Dr. Ethe has enumerated also the following Persian works of Anṣārī : the *Naṣīḥat* (or Advice), dedicated to

¹ *Mathnavī*, Vol. II, p. 326.

Niṣāmu'l-Mulk ; the *Ilāhī-nāma* (or Divine-Book) ; the *Zādu'l-'Ārifīn* (or Provision of the gnostics) ; the *Kitābi-Asrār* (or Book of mysteries) ; a new and enlarged edition in the dialect of Herat of the Arabic *Ṭabaqāt al-Ṣūfiyya* of Abū 'Abd al-Raḥmān al Sulamī ; and a prose romance of Yūsuf and Zulaikhā.¹ Anṣārī's *Munājāt* and *Rubā'iyāt* have specially influenced the later Ṣūfī poets of Persia, and to them may also be included our Ṣūfī poet Rūmī.

Sufism had produced many men of conspicuous sincerity, holiness and intuition during the first four centuries of its existence ; but it never made a more important conquest than when Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī (according to some al-Ghazzālī) declared himself its champion, whose services to religion earned for him the title of *Hujjat al-Islām* (or the proof of Islam). "He was one of the most influential, if not one of the greatest thinkers of the period," as Prof. Browne says,—"the theologian who did more than any one else to bring to an end the reign of Philosophy in Islam, and to set up in its stead a devotional mysticism which is at once the highest expression and the clearest limitation of the orthodox Muhammadan doctrine."² "Ever since his time Mysticism both sustains and crowns the Temple of Learning in orthodox Islam."³ And the influence of al-Ghazālī can well be felt, when a learned man like Jalālu'd-dīn Suyūṭī exclaims, "Could there be another Prophet after Muḥammad, surely it would have been al Ghazālī."⁴

Al-Ghazālī was born at Ṭūs in Khurāsān in 1059 A. D. and lived his early years in this Northern Persian province which had raised so many mystical geniuses. Being left an orphan at a comparatively early age, he was educated first

¹ *Literary History of Persia*, Vol. II, p. 270.

² *Ibid.*, p. 293.

³ *History of Philosophy of Islam*, p. 155.

⁴ *Literary History of Persia*, Vol. II, p. 296.

by a Ṣūfī friend of his father, as he used to say in his after-life, "We sought knowledge otherwise than for God, but it refused to be otherwise than for God."¹ His schooling was generally that of an orthodox theologian, and he, after completing his studies at one of the colleges of his native city, went to Gurgān and studied there for a while under Imām Abū Naṣr al-Isma'īlī. Thereafter al-Ghazālī went to Nishāpūr, where he continued his studies and began to attract attention by his writings, which finally brought him to the notice of Niẓāmu'l-mulk, the famous minister of Mālik Shāh, and he appointed al-Ghazālī a Professor in the Niẓāmiya college in 1091 A. D., which the minister founded 25 years before at Baghdād. With all his distinction and honour with which he served the college for full four years, 'he was dissatisfied with the intellectual and legalistic approach to religion, and felt a yearning for a more personal experience of God'; and as Browne quotes 'his soul soared above the mean things of the world, ... and he cast all these behind his back'; he made the pilgrimage to Mecca, and then visited Syria, where he composed his great work, the *Ihyā'u 'ulūm al-Dīn* (or Revivification of religious sciences). This work, written in Arabic, was subsequently epitomised in a more popular form in Persian, under the title of *Kīmīyā'i-Sa'ādāt* (or the 'Alchemy of Happiness'). From Syria Al-Ghazālī returned to Baghdād, and this *Ihyā* served as a text book for a series of sermons which the author preached there.

Al-Ghazālī, then, returned to Nishāpūr and taught for a while in the Niẓāmiya College there, but before long he came back once more to his native city at Ṭūs, and after passing the last days in retirement, he died in 1111 A. D. His writings are numerous, and almost all of them being in Arabic, are enumerated to be about 70, which include, besides those already mentioned, a refutation of the Bāṭinis or

Isma'īlis, the 'Saviour from Error' (*Al-Munqidh min al-Ḍalāl*), the Destruction of the Philosophers (*Tahāfut al-Falāsifa*), the Niche of Lights (*Mishkātu'l-Anwār*), and the Book regarding the foolishness of the people divulging the secret of the Mystery (*Kitāb yadhkaru fīhi ḥimāqatu ahli'l-ibāḥah*).

The following passage, as quoted by Prof. Browne in his *Literary History of Persia*, from *al-Munqidh* is interesting as showing how deeply al-Ghazālī had tasted that religious experience which he so highly valued ere he attained to the spiritual peace and conviction whereunto he finally won: "In the prime of my youth, says Ghazālī, "when, ere I was twenty years of age, I attained to discretion, until now, when my age approaches fifty, I ceased not to dare the depths of this deep sea, and to plunge into its midst as plunges the bold, not the fearful and cautious, diver, and to penetrate into its every dark recess, and to confront its every difficulty, and to breast its every eddy; investigating the creed of every sect, and discovering the secrets of every creed, that I might distinguish between the holders of true and false doctrine, and between the orthodox and the heretical. Therefore I never left an Esoteric (*Bāṭinī*, i. e., an Isma'īlī, Carmathian, or 'Assassin') without desiring to acquaint myself with his Esotericism; nor an Exoteric (*ẓāhirī* or Formalist) without wishing to know the outcome of his Exotericism; nor a Philosopher without aiming at a comprehension of the essence of his Philosophy; nor a Scholastic Theologian without trying to understand the aim of his Scholasticism and his dialectic; nor a Ṣūfī without longing to stumble on the secret of his Sufism; nor a devotee without wishing to ascertain in what his devotion resulted; nor an infidel (*Zindiq*, properly a Manichaean) or atheist without spying through him to discern the causes which had emboldened him to profess his atheism or infidelity. For a thirst to comprehend the true essence of all things was, from my earliest days and the prime of my life, my characteristic idiosyncrasy, a natural gift of

¹ *Ibid.*, p. 294.

God and a disposition which He had implanted in my nature, by no choice or devising of my own; until there was loosed from me the bond of conformity, and my inherited beliefs were broken down when I was yet but little more than a lad".¹

His famous story of conversion to Sufism has been quoted by Dr. Nicholson from Ghazālī's same autobiographical *al-Munqidh*: Then I turned my attention to the Way of the Ṣūfīs. I knew that it could not be traversed to the end without both doctrine and practice, and that the gist of the doctrine lies in overcoming the appetites of the flesh and getting rid of its evil dispositions and vile qualities, so that the heart may be cleared of all but God; and the means of clearing it is *dhikr Allāh*, i. e., commemoration of God and concentration of every thought upon Him. Now the doctrine was easier to me than the practice, so I began by learning their doctrine from the books and sayings of their Sheikhs, until I acquired as much of their Way as it is possible to acquire by learning and hearing, and saw plainly that what is most peculiar to them cannot be learned, but can only be reached by immediate experience and ecstasy and inward transformation. I became convinced that I had now acquired all the knowledge of Sufism that could possibly be obtained by means of study; as for the rest, there was no way of coming to it except by leading the mystical life. I looked on myself as I then was. Worldly interests encompassed me on every side. Even my work as a teacher—the best thing I was engaged in—seemed unimportant and useless in view of the life hereafter. When I considered the intention of my teaching, I perceived that instead of doing that for God's sake alone I had no motive but the desire for glory and reputation. I realised that I stood on the edge of precipice and would fall into Hell-fire unless I set about to mend my

¹ *Ibid.*, p. 295-6.

ways. ... Conscious of my helplessness and having surrendered my will entirely, I took refuge with God as a man in sore trouble who has no resource left. God favoured my prayer and made it easy for me to turn my back on reputation and wealth and wife and children and friends."¹

Ibn-Khaldūn has said of Ghazālī in his *Muqaddama'i-Tārīkh* that al-Ghazālī had first of all made his Sufism a subject to be discussed on a scientific basis. As he says, "While al-Ghazālī in his *Ihyā* treats of *wara'* (or abstinence) and its following along with the literature and Path of the Ṣūfīs and the explanation of their sufistic terms, he has made Sufism a philosophical religion of the learned (*'ilm al-Ṭaṣawwuf fī al-millat 'ulamā'*), before which it was only a way of devotional worship." And 'Abdu'l-Mājid says, "The essence of Sufism which al-Ghazālī has dealt on may, in short, be described thus: Sufism is also like Religious Law made up of two things—theory and practice. But the difference is this that in the latter practice comes after theory, while in Sufism the knowledge of God is gained through practice and personal experience."² Accordingly Sir Iqbāl remarks, "It cannot be denied that Ghazālī's mission was almost apostolic like that of Kant in Germany of the 18th century. ... There is, however, one important difference between Ghazālī and Kant. Kant, consistently with his principle, could not affirm the possibility of a knowledge of God. Ghazālī, finding no hope of analytic thought, moved to mystic experience, and there found an independent content for Religion."³

Thus, we may say that Ghazālī was the first person who expounded the theory of Sufism in a scientific basis, and he explained his theories like a true philosopher who experienced

¹ *Idea of Personality in Sufism*, p. 39-40.

² *Ṭaṣawwufī-Islām*, p. 159.

³ *Religious thought in Islam*, p. 5.

the states of Sufism as he advanced in the Path, while Rūmī was a born mystic, whose explanation of Sufism was not on a scientific basis, but as a poet who experienced those states in his mood of ecstasy, and constrained to explain those states to his devotees through Divine inspiration. And for this reason we find that while referring to any author or his book, Rūmī was never careful to the correctness of the quotations, but was always mindful of the subject and the point of discussion to which he was referring. Dr. Nicholson, thus, distinguishes these two exponents of Sufism, "To a certain extent the teaching of the *Ihyā* and the *Mathnavī* is the same, but the teachers are very different. Ghazālī is systematic, precise and lucid; Jalālu'd-dīn allegorical, rambling, tedious, often obscure; yet Ghazālī can seldom compete with him in ardour and exaltation of feeling, in originality and profundity of thought, or in power and freedom of expression. On the other hand Jalālu'd-dīn writes for the Ṣūfīs alone, whereas Ghazālī demonstrates that knowledge of God is not peculiar to any one class or kind — not even to the prophets and saints, who possess it, as Jalālu'd-dīn says, essentially—but concerns all and may be acquired by all."¹

Here also we find that Rūmī refers to Ghazālī without mentioning his name. In his *Mathnavī* (2nd volume) under the title '*Sababī-parīdan wa charīdani-murghī bā murghī ki jinsi-ū nabūd*', Rūmī says, "Saīd that sage (referring to Ghazālī), 'I saw a crow running about with a stork'." And Isma'īl Haqūqī, one of the commentators of the *Mathnavī*, remarks in regard to this line and the next few consecutive lines of the *Mathnavī* that one day Imām Ghazālī was astonished to see a crow and a pigeon standing together on the top of a wall, but when he raised his hand and shooed them away, he discovered that they were lame. Again, in the same volume of the *Mathnavī* in the story under the title '*Tanhā*

¹ *Idea of Personality in Sufism*, p. 51.

kardani-bāghbān ṣūfī wa faqīh wa 'alawī rā az hamdīgar" (or the gardener's making the Ṣūfī, the Jurisprudent and a descendant of 'Alī separated from each other), Rūmī says, "Have you come through such permission in the *Wasīṭ*? or has this question been found in the *Muḥīṭ*?" *Wasīṭ* and *Muḥīṭ* referred to here are certainly two books on Jurisprudence. Or it may be that Rūmī might have been thinking of the work *Kitāb al-Wasīṭ al-Muḥīṭ bi-aqtār al-Basīṭ* of al-Ghazālī.

In the story under the title¹ '*Khwāndanī-muḥtasib masti-kharābi-uftāda rā ba-zindān*' (or the Police-Inspector's summoning a drunkard to prison), what has been described by Rūmī recalls a familiar passage of Ghazālī (from *Munqidh min al-Ḍalāl*, p. 20), "It became clear to me that what is most peculiar to them (the Ṣūfīs) cannot be learned, but can only be reached by immediate experience and ecstasy and inward transformation. How great is the difference between knowing the definition, causes and conditions of drunkenness and actually been drunk. The drunken man knows nothing about the definition and theory of drunkenness, but he is drunk, while the sober man, knowing the definition and the principles of drunkenness, is not drunk at all."²

Rūmī says, "God created pain and sorrow for the purpose that happiness might be manifest by means of this opposite. Hidden things, therefore, are made manifest by means

¹ *Mathnavī*, Vol. II, p. 379.

² Cf. Rūmī's lines, 2392-5:

Guft ūrā muḥtasib hain āh kun ;
Mast hū hū kard hangāmi-sukhun.
Guft guftam āh kun hū mīkunī ;
Guft man shād wa tu az gham munḥanī.
Āh az dard wa gham wa bīdādī-ast ;
Hūy hūy'i-maikhurān az shādī-ast.
Muḥtasib guft in nadānam khīz khīz ;
Ma'rīfat matrāsh wa bagdhār in satīz.

of their opposites ; since God has no opposite, He is hidden."¹ The thought underlying these lines is in complete similarity with the idea developed in Ghazālī's words, "The most manifest way to the knowledge of things is by their contraries."²

Again, our poet says, "From what shall we fly ? From ourselves ? Oh, absurdity.—From whom shall we take ourselves away ? From God ? Oh, misfortune".³ The couplet just referred to becomes clear to us when we recall the words of al-Ghazālī : It is true that Freedom is better than slavery ; but freedom has two meanings. One is this,—that a man should escape from being a slave to God, which involves that a creature should become the creator and something originated in time should become everlasting and eternal. Since this is absurd, it is equally absurd that any one should escape from being a slave to God. The other freedom consists in being delivered from slavery to one's own qualities and passions and in not being a slave to anything except God alone."⁴

We cite another two couplets from the *Mathnavī*, where we shall find the similarity of thought between the two famous exponents of Sufism, as we shall see the same similarity in the expressions of all the Ṣūfī authors. Rūmī sings, "The spiritual path always ruins the body, and after having ruined it restores it again to prosperity. He made the fort desolated and conquered it from the infidel, and then restored it with hundred towers and ramparts.

Rāhi-jān mar jism rā wairān kunad ;
Ba'd az ān wairānī ābādān kunad.

1 *Mathnavī*, Vol. I, 1130-1.

2 Gairdner's (translation of) *Mishkāt al-Anwār* (of Ghazālī), p. 67.

3 *Mathnavī*, Vol. I, 970.

4 *Kitāb yadhkaru fīhi himāqatu ahli'l-ibāḥah*, 27 ; 20.

Qal'ah wairān kard u az kāfir sitad ;

*Ba'd z-ān bar sōkhtash šad burz u sad.*¹

And al-Ghazālī says in his *Iḥyā*, "The body is like a fortress in which God has placed the spirit or rational soul with orders to defend it against 'the infidel', i. e., the carnal soul. When it is occupied by evil passions, the spirit must destroy it, expel the invaders, and then rebuild it and make it impregnable".²

Sanā'ī (d. 1150 A. D.) of Ghazna or Balkh, whose proper name was Abu'l-Majd Majdūd bin Ādam, was the first of the three Persian poets to write an extensive poem elaborating the doctrines of Sufism. He was a prolific poet, composing very freely in the two classical forms of *Qaṣīda* and *Ghazal*, as well as in *Rubā'iyāt* and *Mathnavī*. It was in the fourth of these forms that he wrote his epic *Ḥadiqatu'l-Ḥaqīqat* (or Garden of Truth), which set up a model followed by later authors. This work may perhaps best be regarded as an attempt to put into verse what Arab writers like al-Sarrāj, al-Qushayrī and al-Anṣārī had put into prose. It is a general survey of ascetic, ethical and mystical thought, illustrated and enlivened by anecdotes of saints and mystics. Jalālu'd-dīn Rūmī, a far greater thinker and poet, freely acknowledged his indebtedness to Sanā'ī, not only quoting from the *Ḥadiqa* in his *Mathnavī*, but also in direct confession,

'Attār rūḥ būd u Sanā'ī du chashmi-ū ;

Mā az payī-Sanā'ī u 'Attār āmadim.

"Attar was the spirit,

Sanai his eyes twain,

And in time thereafter

Came we in their train."³

Sanā'ī's work, so far as it has come down to us, consists

1 *Mathnavī*, Vol. I, 306, 310.

2 Quoted from *Religious Attitude and Life in Islam*, p. 235.

3 *Sufism*, p. 107.

of seven *Mathnavīs* and a *Dīwān*. Of the former the *Ḥadiqatu'l-Ḥaqīqat* is the only one which is at all celebrated; the other six, viz., the *Tarīqu't-Taḥqīq* (or Path of Verification), *Gharib-nāma* (or Book of the Stranger), *Sairu'l-'ibād ila'l-mi'ād* (or Pilgrimage of God's servants to the Hereafter), *Kār-nāma* (or Book of deeds), *'Ishq-nāma* (or Book of Love), and *'Aql-nāma* (or the Book of Reason) are very rare. The *Ḥadiqa* is a moral and ethical rather than a purely mystical poem of about eleven thousand verses. The book is divided into ten parts,—the first in praise of God, the second in praise of the Prophet, the third on Reason, the fourth on the excellence of Knowledge, the fifth on Carelessness, the sixth on the Heavens and the Zodiacal Signs, the seventh on Philosophy, the eighth on Love, the ninth on the poet's own condition and circumstances and the last in praise of Bahrām-shāh, the King of Ghazna, to whom the Poem was dedicated. The Poem is written in a halting and unattractive manner, and is, as said by Prof. Browne, one of the dullest books in Persian. On the other hand his *Dīwān*, as is opined by the same learned Professor, contains poetry of a far higher order than the *Ḥadiqa*; so much higher that one might almost be tempted to doubt whether the same author composed both, were it not for the unquestionable fact that Persian poets seldom excel in all forms of verse.¹

Rūmī, as we have already mentioned, has often taken the lines of Sanā'ī in his *Mathnavī*, and whenever alluded to Sanā'ī, he has generally referred him thus: *Bashnu īn pand az Ḥakīmi-Ghaznavī*² (or hear this advice from the wise man of Ghazna); and we find that the following two lines of the above hemistich have been quoted verbatim from the *Dīwān* of Sanā'ī.³ Again, Rūmī says of Sanā'ī in the fourth

1 *Literary History of Persia*, Vol. II, p. 319-20.

2 *Mathnavī*, Vol. I, 1905.

3 *Ibid.*, 1906-7; and *Dīwān-Sanā'ī*, 177; 7 & 11.

volume of the *Mathnavī* (p. 430): *Pas nikū guft ān Ḥakīmi-kāmyār* (referring to Sanā'ī); *Kih tu ṭiflī khāna pur naqsh wa nigār* (or thus said that fortunate wise man that you are a child and the house is full of pictures and paintings). While elucidating the *Ḥadīth*—"Kuntu kanzan makhfiyan fa'ḥabtu an u'rafa fakhalaktu al-khalqa likay u'rafa"—Rūmī says that as man is deluded by the sagacity and imaginations of his carnal nature and consequently does not seek knowledge of the Unseen, he is deprived of the Knowledge of the Hidden Treasure, which Knowledge is possessed by the Prophets. For a knowledge of the Hidden Treasure Rūmī refers to the Book of Sanā'ī and records his instruction thus in the following line of the couplet quoted above: In the *Ilāhī-nāma*¹ he has given many an injunction saying raise dust from thy own house-hold.

Dar Ilāhī-nāma bas andarz kard;

*Kih bar ār az dūd māni-khwish gard.*²

In the 1st volume of the *Mathnavī* (p. 211) under the title "*Dar bayāni-ān ki ḥālī-khud wa mastī-yi-khud pinhān bāyad dāsht az jāhilān*" or on the description that your own ecstatic state and intoxication should be kept secret from the ignorant), Rūmī begins thus: Harken to the words of the mystic sage,—'Keep your head on that place from where you have drunk the Wine'. For when the intoxicated lover became separated from his own tavern-house, he became a laughing stock of the children (i.e., worldly people).

1 In the *Mathnavī*, Rūmī always meant *Ḥadiqatu'l-Ḥaqīqat* while referring to *Ilāhī-nāma* (or the Book of God). Walī Muḥammad in his *Sharḥ-i-Mathnavī* says that Rūmī is alluding to this verse of Sanā'ī:

Hama andarzi-man batū īn ast;

Ki tū ṭiflī wa khāna rangīn ast.

2 *Mathnavī*, Vol. IV, 2567.

Bashnu alfāzi-Ḥakīmī-parda'iy ;
Sar hamānjā nih ki bādah khurda'iy.
Mast az maykhāna'i chun qāl shud ;
Taskhar wa bāzicha'i-afāl shud.

The poem, of which the second hemistich is quoted by Rūmī with alterations rendered by the metre, occurs in the *Ḥadiqa* of Sanā'i,¹ where the latter says, "When you have drunk a cup of wine in this ruined house (i. e., the world), I advise you not to raise your foot from the place of your intoxication and to keep your head on that place from where you have drunk the wine. Do not hold it lawful till you have drunk it; and when you have drunk it, rub a clod of earth on your lips (i. e., keep silent)." In other words, it behoves the Ṣūfī to confide in his spiritual guide from whom he has quaffed the wine of Love, and consort with none but the initiated.

There are many independent verses of Sanā'i even which were interpreted by Rūmī in his *Mathnavī*. As for example, Rūmī here interprets the following two couplets under the Heading, '*Tāfsiri-bayti-Ḥakīm*' (i. e., explanation of the couplet of the wise Sanā'i) :

Āsmānhā-st dar wilāyati-jān ;
Kār-farmāyi-āsmāni-jahān.
Dar rahi-rūh past wa bālāhā-st ;
Kūhhāyt-baland wa daryāhā-st.

(There are heavens in the spheres of the spirit ruling the heavens of the world. In the Sufistic path there are low and high lands—deep rivers and the high mountains.)

Here the descending planes of emanations of Being in the spiritual world have been compared to the heavens of the material world, which are ruled by those Ways of Divine Essence in the same way as the earth is ruled by the planetary spheres. How beautifully Rūmī in his poetic

¹ Edited by Stephenson, p. 47, 4.

fashion interprets the above lines ! "The spiritual world has a cloud and water of different kind ; it has its heavens and the Sun of the different kind. It does not become clear except to one specially favoured—who is permanently endowed with the robe of a new creation.

Ghaib rā abri wa ābī digar-ast ;
Āsmān wa āftābī digar-ast.
Nāyad ān illā ki bar khāṣṣān padīd ;
Bāqiyān fī labas min khalqin jadīd.¹

The phrase of the *Qur'ān*² has been interpreted in the Sufistic sense that the mystic heart is enlightened by rain from the Unseen (*bārāni-ghayb*), i. e., by the influence of the Divine grace. This 'rain', however, varies in its effects according to the nature and inherent capacity of the recipient—it may be a rain of Mercy or a rain of Wrath.

Stories from the *Ḥadiqa* were also taken in the *Mathnavī*. For instance, 'About the company of blind men and the characteristics of the elephant' of the *Ḥadiqa* is found to be taken by our Poet in his third volume of the *Mathnavī* under the title '*Ikhtilāf kardan dar chigūngī wa shakli-pīl*' (or disagreement about the description and shape of the elephant). But the version of Sanā'i is a good deal fuller than that of Rūmī, and the chief difference is that while the former describes the people who handled the elephant as blind, Rūmī says that they could not see it because of the darkness of the place in which it was exhibited. Though the story is a good deal fuller in Sanā'i's version, the strain of thought which is elaborated in the *Mathnavī* through this version is far more majestic and grander. Says Sanā'i,

"Each had but known one part, and no man all ;
 Hence into deadly error each did fall.
 No way to know the All man's heart can find ;

¹ *Mathnavī*, Vol. I, 2035-6.

² Chap. 50 ; 14. *Bal hum fī labasin min khalqin jadīdin.*

Can knowledge e'er accompany the blind ?
 Fancies and phantoms vain as there, alack !
 What else can you expect from fool in sack ?
 Naught of Almighty God can creatures learn,
 Nor e'en the wise such mysteries discern."¹

On the other hand Rūmī sings,

*Similarly, whenever any one heard (a description of the elephant), he understood (it only in respect of) the part that he had touched.

On account of the (diverse) object in view, their statements differed—one man entitled it '*dāl*' and another '*alif*', i. e., crooked like the letter *dāl* and straight like the letter *alif*.

If there had been a light in each one's hand, the difference would not have gone out of their speech.

The eye of sense-perception is only like the palm of the hand ; he palm has not the power to reach the whole of it (i. e., the elephant).

The eye of the Sea (i. e., the eye of Reality) is one thing and the foam (i. e., phenomena) another ; leave the foam and look with the eye of the Sea.

Day and night there is the movement of foams ; how wonder is that you look to the foam, but not the Sea.

We are dashing against each other like boats ; our eyes are darkened, though we are in the clear water.

O you, who have gone to sleep in the body's boat ; you have seen the water, but look on the Water of the water.

Ay tu dar kishti'i-tan rafta ba-khwāb ;

*Āb rā dīdī nigar dar Ābi-āb.*²

In the *Dīwāni-Shamsi-Tabrīz*,³ there is a *ghazal* where we find with what great veneration Rūmī has eulogized his great predecessor :

¹ Quoted from the *Literary History of Persia*, Vol. II, p. 320.

² *Mathnavī*, Vol. III, 1266-73.

³ Edited with translation by R. A. Nicholson, no. XXII.

Quoth some one, 'Master Sanā'ī is dead' ;

The death of such a master is no little thing.

He was not chaff which flew on the wind ;

He was not water which froze in winter.

He was not a comb which was broken with an hair ;

He was not a seed which the earth crushed.

He was a treasure of gold in this dust-pit ;

For he valued the two worlds at a barley-corn.

The earthly frame he flung to the earth ;

Soul and intellect he bore to heaven.

The pure elixir mingled with the wine-dregs—

Came to the jar's surface, and the lees settled apart.

The second soul which the vulgar know not—

I protest by God that he surrendered to the Beloved.

In travel¹, dear friend, there meet together

The native of Merv and of Ray,

the Roman and the Kurd.

Each one returns to his home ;

How should satin accompany a garment of wool ?

Keep silence, like the points (of a compass),

because the King

Has erased thy name from the book of speech.

With the 12th century comes the foundation of the great Sūfī Orders. Hitherto the convents had been isolated oasis in the desert of worldly life ; the time had come for them to be linked up in a widespread brotherhood of mystics acknowledging a common master and using a common discipline and ritual. The first of these Orders was the creation of Muḥiy al-dīn 'Abdu'l-Qādir bin 'Abdu'llāh al-Jīlī (or al-Jīlānī). Born at Gilan in Persia in 1078 A. D., 'Abdu'l-Qādir migrated to Baghdād at the age of 17 to study Ḥanbalī jurisprudence. Experiencing conversion, he began in

¹ i. e., in the upward progress of the Soul from the Many to the One.

1127 A. D. to preach regularly on the holy life ; many flocked to hear his sermons attracted by the reports of miracles he was said to perform. By his death in 1166 A. D. his influence had become so great that convents in many centres recognized his authority, and Ṣūfis called themselves Qādirīs after his name. Many of 'Abd al-Qādir's writings, sermons and prayers have been preserved ; his most celebrated book *al-Ghunya li-ṭālibī ṭarīq al-Ḥaq* (on Jurisprudence) was for many generations a favourable manual of instruction. Of other books mention may be made of *Futūḥ al-Ghaib* on conduct and morality, and *al-Fataḥ al-Rabbānī*, famous as *Shash Majālis* (or Six Assemblies), is a collection of his lectures. The Qādirī Order found followers in numerous parts of Islam, and was specially powerful in India where his influence is widespread to the present day.

Abu'l-Jannāb Aḥmad bin 'Umar al-Khīwaqī (of Khiva or Khwārazm) is commonly known as Sheikh Najmu'd-dīn Kubrā. His title *Kubrā*, whereby he is distinguished from the other celebrated Najmu'd-dīn, called *Dāya*, is, as said by Prof. Browne, an abbreviation of the nickname of *al-Ṭāmmatu'l-Kubrā* (or the supreme Calamity), given to him by his companions on account of his great vigour and skill in debate and discussion. He was also nicknamed *Walī-tarāsh* (or 'Saint-carver'), because it was supposed that any one on whom his glance fell in moments of Divine ecstasy and exaltation attained to the degree of saintship ; and Jāmī has recorded some wonderful anecdotes to show that this beneficent influence was not confined to human beings, but extended to dogs and sparrows.

That Najmu'd-dīn Kubrā was one of the many victims, who perished in the sack of Khwārazm by the Mongols in 1221 A. D. is certain ; and it is a proof of the high esteem in which he was held that out of some 600,600 slain on that fatal day he alone is mentioned by name in the *Jāmī'al-Tawārīkh*. And Jāmī thus records this incident in his

*Nafahāt*¹ : When the Tartar heathen reached Khwārazm, the Sheikh assembled his disciples, whose number exceeded 60. Sulṭān Muḥammad Khwārazmshāh had fled, but the Tartar heathen supposed him to be still in Khwārazm, whither consequently they marched. The Sheikh summoned certain of his disciples, such as Sheikh Sa'du'd-dīn Ḥamawī, Raḍiy u'd-dīn 'Alī Lālā and others, and said, 'Arise quickly and depart to your own countries, for a fire is kindled from the East which consumes nearly to the West. This is a grievous mischief, the like of which has never heretofore happened to this people'. Some of his disciples said, 'How would it be if your Holiness were to pray, that perhaps this catastrophe may be averted from the lands of Islam?' 'Nay', replied the Sheikh, 'this is a thing irrevocably predetermined which prayer cannot avert.' Then his disciples besought him, saying, 'The beasts are ready prepared for the journey ; if your holiness would also join us and depart into Khurāsān, if would not be amiss'. 'Nay', replied the Sheikh, 'here shall I die a martyr, for it is not permitted to me to go forth'.

"...And when he came face to face with the heathen, he continued to cast stones at them till he had no stones left. The heathen fired volleys of arrows at him, and an arrow pierced his breast. He plucked it out and cast it away, and therewith passed away his spirit. They say that at the moment of his martyrdom he had seized the forelock of an infidel, and after his death ten men could not release it from his grasp. Some say that in the following lines Jalālu'd-dīn Rūmī alludes to this event and his spiritual relationship to the Sheikh :

We are of the noble band who grasp the cup of wine,
Not of the beggars who grasp at a lean goat.
Who with one hand the Wine unmixed of fiery faith do drain,
While in the other hand we grasp the heathen's locks amain.

¹ *Nafahātu'l-Uns*, p. 486-7.

Bayakī dast may'i-khālīṣī-īmān nūshand ;

*Bayakī dast dīgar parchami-kāfir gīrand.*¹

Of Kubrā's works, three at least have come down to us. The first, a short tract in Arabic of two or three pages only, has as its text the wellknown aphorism of the Mystics, 'The ways unto God are as the number of the breaths of His creatures'. The second, in Persian, is entitled *Ṣifat al-Ādāb*, and treats of the rules of conduct which should be observed by the Ṣūfī neophyte. And the third is a commentary of the *Qur'ān*. Sheikh Yūsuf bin Aḥmad al-Maulavī, whose *al-Minhaj al-Qawī* is an Arabic commentary of the *Mathnavī*, is of opinion that Quranic quotations in the *Mathnavī* are interpreted by our Poet according to the *Tafsīr* of Najmu'd-dīn Kubrā.

Abū Ṭālib (or Abu Hāmid) Muḥammad Farīdu'd-dīn 'Aṭṭār, son of Abū Bakr Ibrāhīm, is famous as Sheikh 'Aṭṭār. It is said that his title of 'Aṭṭār (or one who deals in 'aṭr or otto of roses) was given to him as he kept a sort of pharmacy which has been indicated in his two books *Khasraw-nāma* and *Asrār-nāma*. And the poet himself says that he composed his *Muṣibat-nāma* and *Ilāhī-nāma* in his Dārūkhāna, which was at that time frequented by 500 patients, whose pulses he daily felt. Sheikh Ridāqulī Khān says in his *Riyāḍu'l-'Ārifīn* (or Gardens of the gnostics) that his teacher in the healing art was Sheikh Majdu'd-dīn of Baghdād, who was probably one of the disciples of Kubrā, whom we have just mentioned.

It is said that 'Aṭṭār was not formally initiated to any spiritual guide. And Jāmī records in his *Nafahātu'l-Uns*², "Some have said that he was an *Uwaysī* (i. e., a darvish claiming to be spiritually descended from Uways al-Qaranī, who does not learn any thing from any living Murshid). Among the sayings of Rūmī we read that after 150 years the light of

Manṣūr (al-Hallāj) revealed itself to Sheikh Farīdu'd-dīn 'Aṭṭār and became his instructor". This psychical relation of the Poet with Hallāj has been described also in his *Haylāj-nāma*.¹

'Aṭṭār was born at a village named Kadkan, near Nīshāpūr about 1118 A. D. and died at the same place during the period of the Mongol invasion that occurred in 1229 A. D. His burial ground at Shadaykh to the south of Nīshāpūr is even now seen. It is also recorded by Jāmī that one day while he was busy with his own work in the *dawākhāna*, a mendicant came before him and asked him to pay him something in the name of God. He called him thrice but the poet was so engrossed that he did not find opportunity to give any reply to the mendicant. The mendicant retorted, saying, 'If such is the state of your engrossment, how will you give away your life?' At this 'Aṭṭār made the ready answer, 'As you will give away'. The mendicant, then said, 'Well, let me see how you can give like me'. Saying this the mendicant went away leaving before him the cup of begging. This event made 'Aṭṭār so much affected that the next moment he left behind all his belongings and became a darvish. He then travelled extensively and visited the Ṣūfīs and holy men of the lands which he traversed. It is said that he went to Mecca, Egypt, Damascus, Turkey and even to India.

That he was a great Ṣūfī is proved when man like Rūmī says,

Haft shahri-'ishq rā 'Āṭṭār gasht ;

Mā hanūz andar khamī-kūcha'yīm.

('Aṭṭār has traversed the seven cities of love ; we are yet now crawling on the corner of its lane.)

Or, 'Aṭṭār rūḥ bud u Sanā'ī du chashmī-ū, etc.²

'Alā'u'd-dīn Samnānī, another great Ṣūfī of the 14th century, says of 'Aṭṭār along with Rūmī,

¹ *Dīwāni-Shamsi-Tabriz*, p. 242.

² *Nafahātu'l-Uns*, p. 697.

¹ *La Passion d'al Hosayn Ibn-Mansour al-Halladj*, p. 436.

² Refer to the life of Sanā'ī on p. 157 *supra*.

Sirrī ki darūni-dili-marā paidā shud ;

Az gufti-'Attār waz Maulānā shud.

(The Secret which has been revealed to my heart, is got from the sayings of 'Attār and Maulānā Rūmī.)

Jāmī has also attributed him in a very glowing term in his *Nafahātu'l-Uns*. Besides what has been mentioned about the opinion of Rūmī in regard to the greatness of 'Attār, it has often been found that Rūmī is referring to the name of 'Attār in his *Mathnavī* with much respect; and many stories and verses of 'Attār have been illustrated or explained by Rūmī in his immortal Book. It is also to be noted that, as already referred to, Rūmī wrote his *Mathnavī*, keeping the *Manṭiqu't-Tair* of 'Attār as his ideal before him.

Qāḍī Nūru'llāh Shushtary says in his *Majālisu'l-Mū'minīn* that 'Attār wrote books to the extent of the number of chapters in the *Qur'ān* (*muqābili-'adadi-sūra'i-kalām navīst*), i. e., the number of his books amounted to 114. The number seems to be said in an eulogistic term, and all his works will not amount to more than thirty. Of these we come through the names of, besides which are already mentioned, the following books: (i) *Dīwān*, (ii) *Pand-nāma*, (iii) *Waṣīyat-nāma*, (iv) *Sharḥ al-Qalab*, (v) *Khasrū wa gul*, (vi) *Lisān al-Ghayb*, and (vii) *Mazhar al-'Ajā'ib*. But 'Attār became famous throughout the world by his two books, one in prose and the other in poetry, viz., (i) *Tadhkiratu'l-Auliya* (or the Biography of Saints), containing lives of about 96 Ṣūfī saints, which has been finely edited by R. A. Nicholson; and (ii) *Manṭiq al-Tayr* (or Colloquy of Birds), an allegorical poem, containing about 4600 couplets. It has been translated in many European languages and much appreciated by all Ṣūfis.

In the *Manṭiqu't-Tair* the Poet symbolizes the Ṣūfī seekers of the Truth as Birds seeking the Simurgh, the known but the unseen Bird (i. e., the Reality of God). The story, in short, may be described thus: One day all the birds

assembled together to select a king among themselves. But the Hudhud (or Hoopee), the messenger of birds, informed them that they have already a King who is Simurgh, living in the mountain of Qāf which surrounds the world, whom they should find out. And for this they must pass through seven most tedious and impregnable valleys to enjoy His presence. After much questioning on the usefulness and necessity of such an extremely difficult task and receiving explanations from Hudhud, they decided to make the hard journey and Hudhud also agreed to lead them on the condition that they are to bear the sufferings of the Path. But when they actually turned up for the Quest, it was found that only thirty birds (or *sī-murgh*) prepared themselves for the hard journey, others left behind on different apologies. These seven valleys are — *ṭalab* (or quest), *'ishq* (or love), *ma'rifat* (or knowledge), *istighnā* (or independence), *tauḥīd* (or unity), *ḥairat* (or astonishment) and *fanā* (or annihilation of the self).¹ When these thirty birds reached before the presence of the Simurgh, it appeared to them that they were standing before a mirror. In quest of Simurgh, they found themselves. And thus they realized that they themselves were the Simurgh. The allegory is very clear. The human beings have been compared to so many birds. The Simurgh is their All-powerful God; and Hudhud is their Messenger of God, who is the right person to lead to the path of God. Man owing to his ignorance tries to find Him outside, but when he realises His Oneness, he feels that God is immanent in them. The poet says, 'When they looked to the mirror, they found that these thirty birds were really the Sī-murgh.'

Chun nigāh kardand īn sīmurgh zūd ;

Bī-shaq īn sīmurgh ān sīmurgh būd.

These seven stages of the Ṣūfī Path may well be compared

¹ These seven valleys are illustrated more elaborately in my *History of Persian Literature* (written in Bengali).

to the *Ṣaṭ-cakra* (or the six centres : here the first stage of the Ṣūfī path should not be taken into account) of the body in the Yogic System of the Hindus, or the seven Worlds of the Vedānta, viz., *Bhūh*, *Bhuvah*, *Swah*, *Mahah Janah*, *Tapah* and *Satya*. In the Ṣūfī phraseology they are termed : '*Ālami-Nāsūt*' (the world of humanity, or this world of phenomena), '*Ālami-Malakūt*' (the world of purity and angelic state, or the world of spirits and angels), '*Ālami-Jabrūt*' (the world of power and splendour), '*Ālami-Lāhūt*' (the world of Divinity, relatively visible and comprehensible), and finally '*Ālami-Hāhūt*' (the world of Absolute Existence, which is invisible and incomprehensible). Besides these there may be added two other planes called *Bāhūt* and *Rāhūt*, which are the worlds of Attributes.¹

Rūmī has also mentioned of these stages in his *Mathnavī*², though specially he did not refer to these names (as these stages are not to be described, but to be realized by self-exertion), while discussing the evolution of Man from its inorganic state to humanity and upwards.³ And he sings thus : "When he will rescue himself from this state which is full of greed and desire, he will experience many other stages

1 Cf. *University Extension Lecture on Sufism* (chap. Seven Worlds of the Sufis), p. 27-8.

2 As for example, Rūmī sings (Vol. II, 1790) :

Mahrami-Nāsūti-mā lāhūt bād ;

Āfrīn bar dast u bar bāzūt bād.

Again, for the states of 'deification' (*istighnā* or independence) and *ḥairat* (or astonishment, i. e., immediate mystical experience contrasted with intellectual speculation) compare the lines of the *Mathnavī*, viz., 1395 & 1376 of Vol. III.

3 Refer to the Chapter on the Concept of Life and Death onwards ; also see Vol. IV of *Mathnavī* (under the title "*Aṭwār wa manūzili-khilqati-ādmī az ibtidā*").

much more marvellous."

Tā rahad zīn 'aqli-pur hirṣ wa ṭalab ;

Ṣad hazārān 'aql bīnad bu'l-'ajab.

Rūmī in his *Mathnavī* has taken many stories from 'Aṭṭār's *Asrār-nāma*, a book of general Ṣūfī principles, which was given to Rūmī at his childhood by 'Aṭṭār, as is already mentioned, and as such it is very natural that our poet will be very familiar with the stories of *Asrār-nāma*. In his story, which relates how a parrot escaped from her cage by feigning death, under the title *Qiṣṣa-i-bāzargān ki tuṭī ū rā paighām dād ba-ṭūṭiyāni-Hindustān hangāmi-raftan ba-tajārat* (or the story of the merchant to whom the parrot gave a message for the parrots of India on the occasion of his going there for merchandise),¹ we find that Rūmī has only adapted with some expansion 'Aṭṭār's tale of the Hindu Sage and the King of Turkistan.² In both these cases a message is sent by the captive parrot to her mates in India ; on hearing it, they all (in 'Aṭṭār's tale), or one of them (as in Rūmī's tale), fall on the ground as though dead. When the news is brought to the caged parrot by the Hindu sage ('Aṭṭār), or by the merchant (Rūmī), she knows what to do in order to regain her liberty. She also falls down, and when she is cast out of the cage, thinking to be dead, she immediately flies away. Again, Rūmī's story of the Tanner³, who fainted and sickened on smelling otto and musk in the market of the perfumers, has a close resemblance with the tale of the Scavenger and his passing by the shop of the perfumer.⁴ There are also other stories or parts of stories in the *Mathnavī* which have some or complete resemblances with those of *Asrār-nāma*. But it is always to be remembered that though

1 *Mathnavī*, Vol. I, p. 95.

2 *Asrār-nāma*, 90 ; 6 et seq.

3 *Mathnavī*, Vol. IV, p. 293.

4 *Asrār-nāma*, 61 ; 4 et seq.

he has borrowed others, Rūmī has never left his own imagination and originality.

Rūmī has also borrowed from *Ilāhī-nāma*, a book on mystical love, of 'Aṭṭār. In the following story of Ṣadri-Jahān of Bakhārā,¹ which illustrates the *Ḥadīth—mūtū qabla an tamūtū* (or 'die before you die'), Rūmī seems to have taken its most striking feature from a story on the same topic in the *Ilāhī-nāma*², concerning a mad man who besought God to give him a garment of cotton; and God answered his prayer and said, 'I will give it to you, but only for a shroud'. In the *Mathnavī* the story, in short, runs thus: (It was the custom that) any beggar who begged with his tongue was excluded from Ṣadri-Jahān's universal and unstinted charity. A certain poor savant, forgetting this rule, and being excessively eager and in a hurry, begged alms with his tongue, while Ṣadr was passing amidst his cavalcade. The Ṣadri-Jahān averted his face from him, and though he contrived a new trick every day and disguised himself, now as a woman veiled in a chādar and now as a blind man with bandaged eyes and face, the Ṣadr had always discernment enough to recognize him. But at last when the beggar through a purveyor of grave-clothes wrapped himself to be dead and lay out on the road, the Ṣadr while passing by the road, gave a gold coin in charity. At this he exclaimed out, 'See, how I have received it, though thou didst shut the door of generosity against me'. The Ṣadr replied, 'But until you died, O obstinate man, you got no bounty from me.' And Rūmī concludes the story thus, "The mystery of 'die before death' is this, that the prizes come after dying."

1 *Ṣadri-Jahān* is a title bestowed on the rulers of Bukhārā belonging to the princely family of Burhān in the 12 and 13 centuries A.D.

2 *Kulliyāti-Farīdu'd-dīn 'Aṭṭār*, 835; 5 et seq.

Sirri-mūtū qabla mautin in bawad;

*Kaz pasi-murdan ghanīmathā rasad.*¹

While 'Aṭṭār in his conclusion of the story says, "The poor and the blind of spirituality should first be dead, so that in the grave I may get from you the garment of cotton".

Babāyad murd awwal muflis wa 'ūr;

Ki tā kirbās yābam az tu dar gūr.

We mention also of some stories which have been borrowed by Rūmī from *Manṭiqu't-Ṭair*. In the *Mathnavī* there occurs the story of the Darvīsh, who saw at Herat the well-equipped slaves of the 'Amīd of Khurāsān, mounted on Arab horses and wearing gold-embroidered coats and caps richly ornamented. He asked, 'What princes and what kings are these?' On being told that they were not princes, but the slaves of the 'Amīd of Khurāsān, he turned his face to Heaven, crying, 'O God, learn from the 'Amīd how to take care of slaves'. The story is also told by 'Aṭṭār.² Rūmī has only added certain details: the impeachment and imprisonment of the 'Amīd, the torture of his slaves and their refusal to betray their master. And thus Rūmī's conclusive line to this respect has become much more affective and beautiful: 'A Voice from Heaven said to the darvīsh in his dream, 'O Sir, do thou also learn how to be a slave and then come to Me'.

Guftash andar khwāb hātif kay kiyā;

*Banda būdan ham biyāmūz wa biyā.*³

The story of the manifestation of Luqmān's excellence and sagacity before those who made a trial of him, is also found both in the *Mathnavī*⁴ and in the version of 'Aṭṭār.⁵ In the

1 *Mathnavī*, Vol. VI, 3837.

2 *Manṭiqu't-Ṭair*, 2733-47.

3 *Mathnavī*, Vol. V, 3179.

4 *Ibid.*, Vol. II, p. 329.

5 *Manṭiqu't-Ṭair*, 2392-2405. 'Aṭṭār tells the same story of a certain king and his slave, but Luqmān is not mentioned by name.

same way stories from the *Muṣibat-nāma* may also be cited which have been taken by Rūmī. And of *Tadhkiratu'l-Auliya*, I think, we should not take notice of how Rūmī has borrowed from it. For, as it is a book on the lives of the saints of Islam, it can easily be imagined that the miracles of the saints have always been crept into the Books of Rūmī, as has already been referred to while discussing the lives of the predecessors of 'Aṭṭār.

Rūmī has also quoted lines from the *Dīwān* of 'Aṭṭār and explained them in his own fashion. Commenting on the saying of Farīdu'd-dīn Aṭṭār, 'O heedless one, you are a master of lust, (accordingly) mortify yourself of your dust (i.e., of your bodily existence); for if a master of the heart drinks poison, it becomes honey on his part."

Tu Ṣāhib-nafsī ay ghāfil miyāni-khāk khūn mikhur ;

*Ki ṣāhib-dil agar zahrī khurad ān angabīn bāshad.*¹

—Rūmī says, "It will not harm the saint, if he manifestly drinks (even) the deadly poison, for he has attained to spiritual health, and has become free from abstinence, but the poor seeker (after God) is still in the state of fever.... Whatever an ill man takes becomes illness, but if a perfect man takes infidelity, it becomes religion. etc.

Ṣāhibi-dil rā nadārad ān ziyān ;

Gar khurad ū zahrī-qātil rā 'aiyān.

Zānki ṣiḥḥat yāft waz parhīz rast ;

Ṭālibi-miskīn miyāni-tab darast.

Harchi gīrad 'illatī 'illat shawad ;

*Kufr gīrad kāmīlī millat shawad.*²

The couplet of 'Aṭṭār, quoted above, is taken from a *Ghazal* in the *Dīwān* of 'Aṭṭār, beginning with,

Chi dānistam ki ān daryāy-bīpāyān chunīn bāshad ;

Bukāhrash āsmān gardad kafi-daryā zamīn bāshad.

1 *Mathnavī*, Vol. I, p. 99.

2 *Ibid.*, Ll. 1603-4 & 1613.

(How could I know that this boundless Sea is of this sort, that the smoke of It is the sky and the froth of It is the earth.)

The *Dīwān* of 'Aṭṭār, containing *Qaṣīdas* and *Ghazals*, really is of no less fame than the other famous works of him. His *Qaṣīdas* are not sung in praise of any man, but they are descriptions of the Unity and Attributes of God, and also there are indications how to realize God. 'Aṭṭār himself says, 'In my life I never sang in praise of any person ; I never perforated garlands of pearls for the sake of worldly pleasure'.

Ba-'umri-khwīsh madhī-kas naguftam ;

Durrī az bahri-dunyā man nasuftam.

'Aṭṭār's *Ghazals* are also full of pure love and Ṣūfī thoughts. He sings, "The way to Wine-house (i.e., the realization of God) is to lose oneself and to forget one's existence ; there is no other provision of this Path except *Fanā* (or self-sacrifice). If you like to rise higher, then be 'Lā' (or non-existent), for such a desire is gained only through 'Lā'.¹

Gham shudan wa bī-khudīst rāhi-kharābāt ;

Tāsha'y-īn rāh juz fanā natawān kard.

Lā shau agar 'ajm mīkunī tu ba-bālā ;

Zānki chunīn 'ajm juz ba-lā natawān kard.

Again, 'Aṭṭār says, "Whoever has in him (attraction for) any particle of this worldly existence, he will bow down to every thing or being. Every one is not for gold or silver (i.e., has no attraction for worldly pleasure) that is proceeding in this worldly existence. In reality when all is One, then all this existence is non-existent. It is in fact a flame of fire, then what is the gain in seeing the smoke (i.e., world) ?

1 The state of *Fanā* is fully described onwards in the chapter on Mystic State of Ecstasy and Constancy to God.

Harki rā dharra'i-wujūd bawad ;
Pishi-har dharra'i sujūd bawad.
Nah hama but az zar wa sīm bawad ;
Kih but rah-rawāni-wujūd bawad.
Dar haqīqat chu jumlah yak būd-ast ;
Pas hama būdhā nabūd bawad.
Nuqṭa'i-ātish ast dar bāṭin ;
Dūd dīdan az ū chī sūd ast.

Suhrawardiya Order is of no less fame than the Qādirī Order. Its founder is the famous Shihābu'd-dīn 'Umar bin 'Abd'ullāh al-Suhrawardī (1144-1234 A. D.), teacher of the celebrated Persian poet Sa'dī of Shīrāz. He was youngest of the three famous mystics bearing the same place-name. His uncle Abū Najīb (d. 1168 A. D.) was an authority on *Ḥadīth*, which he taught to Shihābu'd-dīn ; and he also composed a small work on Sufism for the beginners, the *Ādābu'l-murīdān*. His fellow-townsmen, famous as Maqtūl (d. 1191 A. D.), the author of *Hikmat al-Ishrāq*, was a voluminous writer and also imaginative of a characteristic Persian type ; and being inclined towards pantheistic allegory, he was condemned to death and executed for heresy. Shihābu'd-dīn was more fortunate ; a model of orthodox moderation, he enjoyed the confidence and patronage of caliphs and princes, while his lectures and sermons were attended by multitudes, many coming from far to hear him preach. Rūmī's father Bahā'ud-dīn also met Shihābu'd-dīn at Baghdād, as is already referred to. He wrote many books large and small, the most famous and influential being the *'Awārif al-Ma'ārif*, which became the fundamental text book of his Order. His teaching was carried to India by Bahā'u'd-dīn Zakariyā of Multan, and there found immediate acceptance.

Says Shihābu'd-dīn, 'Because of the divinely established concord between the disciple and his master, the *murīd* becomes the part of the *Sheikh* even as the son is the part of his father in natural generation ; and this birth becomes a

spiritual birth (*wilada*), as it is related that Jesus said, God bless him, "Except a man be born twice, he shall not enter into the Kingdom of Heaven".¹ Rūmī has also accepted this appellation of 'Spiritual birth' for one who is aspiring after spiritual knowledge. We often find him calling his readers, 'O son', as in the following line,

Band bagsal bāsh āzād ay pisar ;

Chand bāshī bandi-sīm wa bandi-zar.²

Ibn al-Fārid, whose full name was Sharafu'd-dīn Abū Ḥafṣ 'Umar, of Cairo (d. 1255 A. D.), was one of the most remarkable and talented of the mystical poets of Islam. His life was not outwardly very eventful, most of the incidents recorded by his biographers being of a miraculous character, and resting on the authority of his son Kamāl u'd-dīn Muḥammad. In his youth he spent long periods in retirement and meditation in the mountain of al-Muqattam by Cairo, which periods became more frequent and protracted after the death of his father, who towards the end of his life abandoned the government service and retired into the learned seclusion of the Jāmi' al-Azhar. Acting on the monition of an old grocer in whom he recognized one of the 'Saints of God', Ibnu'l-Fārid left Cairo for Mecca, where he abode for sometime, chiefly in the wild valleys and mountains surrounding that city, and constantly attended by a

1 *'Awārif al-Ma'ārif*, Vol. I, 230. As regards the saying of Jesus Christ, compare St. John, III, 3. In the Scriptures of the Hindus, the term '*Dwija*' is applied for this spiritual birth.

2 *Mathnavī*, Vol. I, 19. In this connection compare the life of a man, who has realized God, and his state of *baqā* (i.e., abiding in God), where after regaining the spiritual birth, the perfect man declares,

Pōy kūbān dast afshān dar thanā ;

Nāz nāzān Rabbanā ahyaytanā (Ibid., 3675).

mysterious beast which continually but vainly besought him to ride upon it in his journeyings.¹ After fifteen years of this life, according to Jāmī,² he was commanded by a telepathic message to return to Cairo to be present at the death-bed of the grocer-saint, in connection with whose funeral rites strange stories of the green birds of Paradise whose bodies are inhabited by the souls of the martyrs are narrated. From this time onwards till his death he appeared to have remained in Egypt.

He was by no means a voluminous writer, for his literary work is all verse, "of which the collection," as Ibn-Khallikān says in his *Wafayātu'l-A'yān*, "forms a thin volume". His verses are farther described by this writer as displaying, "a cast of style and thought which charms a reader by its grace and beauty, whilst their whole tenor is in accordance with the mystic ideas of the Sūfis."³ It is recorded by Jāmī in his *Nafahātu'l-Uns* that Ibnu'l-Fāriḍ saw the Prophet in dreams, and received instruction from him as to his literary work. He never wrote without inspiration; sometime he would remain for a week or ten in a kind of trance or ecstasy, insensible to external objects, and then would come to himself and dictate thirty, forty or fifty couplets—whatever God had disclosed to him in that trance. "His masterpiece, as A. J. Arberry says, "is his great *Tā'iya* (or ode rhyming with the letter 't'), a poem of 760 couplets. Judged as an example of rhymers' virtuosity alone, it is an astonishing achievement; when to skill in versifying and amazing dexterity in rhetorical embellishment is added a profundity of thought and a beauty of expression rarely equalled in Arabic literature, it is no small wonder that this poem is

1 *Literary History of Persia*, Vol. II, p. 501-2.

2 *Nafahātu'l-Uns*, p. 627.

3 *Wafayātu'l-A'yān* (or 'Obituaries of men of note'), translated by de Slane, Vol. II, p. 388.

regarded by Sufis as possessing magical qualities."¹ He also excels in his description of the wine of Love in his *Dīwān*, which comprises the subtleties of gnosticism, the Path, Love, Yearning, Union and other technical terms recognized in the book of the Sūfī teachers.

There are many lines in the *Tā'iya*, as well in his *Dīwān*, whose conception of mystic thought may well be compared with the ideas in the *Mathnavī*. With no consideration of the identity of Sūfī conception, the following couplet—

Kāfi-rahmat guftanash taṣghīr nīst ;

*Jad chu gūyad ṭiflakam taḥqīr nīst.*²

(If I called him by the suffix 'kāf' of pity, it is not to belittle him; if the grand-father says, 'my little boy', it is not in contempt)—seems to be an imitation of the following couplet in the *Dīwān* of Ibnu'l-Fāriḍ :

Mā qultu ḥubayyibī mina'l- taḥqīrī ;

*Bal ya'dhubu'smu'l-shakhṣi bi'l-taṣghīrī.*³

While in certain passages Ibnu'l-Fāriḍ appears to claim no more than union with the spirit of Muḥammad, in other it is difficult to avoid the conclusion that he is pretending to Union with God, and in language that lays him open to the charge of pantheism in its extremest form as in one passage where he writes: "My degree is of such a height that a man who has not reached it may still be deemed happy; but the state for which I deemed happy transcends thy degree. All men are sons of Adam, (and I am as they) save that I alone amongst my brethren have attained to the sobriety of Union. My hearing is like that of Kalīm (Moses) and my heart is informed (about God) by the most excellent (*Aḥmad* = Muḥammad). And my spirit is a spirit to all the spirits (of created beings); and what-

1 *Sufism*, p. 96.

2 *Mathnavī*, Vol. II, 865.

3 *Dīwān* of Ibn al-Fāriḍ, 552.

soever thou seest of beauty in the universe flows from the beauty of my nature. Leave then to me (and do not ascribe to any one else) the knowledge with which I alone was endowed before my appearance (in the phenomenal world), while (after my appearance) amongst created beings my friends knew me not (as I really am)."¹ Though the Arab commentators interpret these lines as implying that Ibnu'l-Fāriḍ claimed himself to be the Quṭb (Pole or Logos); but it may be that here and elsewhere he is in fact referring to union with the Idea of Muḥammad, and speaking of that Idea as the true Quṭb.

Likewise Rūmī says, "That word which I kept hidden from Ādam, I will speak to thee, O You the Secret of the world;—that word which I did not communicate to Abraham, and that pain of Love which Gabriel did not know. That word of which Jesus breathed not a word, God through His exuberance of Love did not utter without us."

Ān damī kaz Ādamash kardam nihān ;

Bā tu gūyam ay tu asrāri-jahān.

Ān damī rā kih naguftam bā Khalīl ;

Wān ghamī rā kih nadānad Jibra'īl,

Ān damī kaz way Masīḥā dam nazad ;

*Ḥaq zi-ghayrat nīz bī mā ham nazad.*²

Really all Perfect Men are organs of the Logos or Universal Reason, which Muslim mystics generally identify with the spirit of Muḥammad. But Rūmī, notwithstanding his veneration for the Prophet, to whom he pays magnificent tribute as the Light of the world, seems to have been less conscious than Ibnu'l-Fāriḍ and others of a personal relation to him. Certainly his spiritual intimacies are specially reserved for Shamsi-Tabriz and Ḥusāmu'd-dīn Chalabī. That, I think,

¹ Quoted from *Studies in Islamic Mysticism*, p. 228-9.

² *Mathnavī*, Vol. I, 1731-3.

is why in moment of exaltation he says that God has not revealed the secret of the essential unity of the Lover and Beloved, 'without us', i. e., except in and through Ḥusāmu'd-dīn with whom I was one.

Again, Ibnu'l-Fāriḍ says, "When the wind of Love blows hard, it shatters him who is rich (self-sufficient); but if they blew on him in poverty (self-lessness) it would foster and cherish him."¹ Similarly in the *Mathnavī* we find, "Though a cold boisterous wind uproots many trees, it makes every blade of grass glisten with beauty. That violent wind had mercy on the weakness of the grass, (so) you brag vainly of your strength."

Garchi ṣarṣar bas darakhtān mīkanad ;

Har giyāhī rā munaḍḍar mī kunad.

Bar ḡa'yīfiy'i-giyāh ān bādī-tund ;

*Rahm kard ay dil tu az qūwat malund.*²

Discussing the state of a Perfect Man how beautifully both Rūmī and Ibnu'l-Fāriḍ sing alike ! Says Rūmī, "The eye of a perfect man is not absent from the seven heavens and the six directions (*nīst ghāyib nāzirat az haft wa shash*)." Likewise, Ibnu'l-Fāriḍ sings in exuberation, "I survey all regions of the earth in a flash of thought and traverse the seven tiers of Heaven in one step."³ Really one who is seeing by the light of God can contemplate all that exists.

Sheikh Muḥīy al-dīn Ibn al-'Arabī was universally admitted to have been amongst the greatest, if not the greatest, of the many mystics produced in Muslim lands. He, tracing his

¹ *Tā'lyya*, 187.

² *Mathnavī*, Vol. I, 3325-6. These lines are connected with the fall of Hārūt and Mārūt. They fell to temptation as they relying on their own immaculation mixed with the people of this world. Such kind of stories is also found in the *Purāṇas* of the Hindus.

³ *Tā'lyya*, 593.

lineage from the illustrious Arabian tribe of ʿṬai, was born at Murcia in Spain in 1165 A. D., and after studying Traditions and Jurisprudence in Seville and Ceute moved to Tunis to be initiated into Sufism in 1194 A. D. Eight years later he journeyed eastwards, and after residing at Mecca for some time travelled through Iraq, Asia Minor and Syria, dying at Damascus in 1240 A. D. He was an exceedingly copious writer. Accordingly Brockelmann describes him as a writer of 'colossal facundity', 150 of his extant works being enumerated. Jāmi says that he wrote more than 500 works.¹ "While this list includes many tracts that run to not more than a dozen pages, it also embraces numerous bulky treatises, among them the massive *al-Futūḥāt al-Makkiyya* ('Meccan Victories' or 'Disclosers') is a veritable Ṣūfī encyclopaedia. It is upon this work and its shorter companion the *Fuṣūṣ al-Ḥikam* (or Bezels of Wisdom), that Ibnu'l-'Arabī's celebrity chiefly rests; but he was also a poet, after the same formal fashion as Ibnu'l-Fārid, whom he fully equals in subtlety and obscurity."² His *Tarjumān al-Ashwāq*, with a summary of Ibnu'l-'Arabī's own commentary, has been edited and translated in English by R. A. Nicholson. "By many doctors of theology he was looked at askance as a heretic, and in Egypt several attempts were made to kill him, but his admirers were both numerous and enthusiastic, and at the present day even in Shiyite Persia he exerts a great influence, greater perhaps than any other mystagogue. He claimed to hold converse with the Prophet in dreams; to have received his *khirqā*, a dervish-cloak from Khidr; and to know the science of alchemy and the 'Most Great Names', of God. He was acquainted with the mystical poet, 'Umar Ibnu'l-Fārid, and asked his permission to write a commentary on his *Tā'iyya* or *T-qaṣīda*, to which request the other replied, 'Your book

1 *Nafahātu'l-Uns*, p. 634.

2 *Sufism*, p. 97-8.

entitled *al-Futūḥāt al-Makkiyya* is a commentary on it."¹

Dr. A. E. Affifi has written a masterly book on the Mystical Philosophy of Muḥiy al-dīn Ibnu'l-'Arabī. From this work his philosophy has been summarised by Dr. Arberry in his *Sufism*. A. M. A. Shushtery has also summarised the contents of *Fuṣūṣ al-Ḥikam* in his *Outlines of Islamic Culture*.² In many respects the mystical philosophy of the two greatest Muslim mystics—one of Arab origin and the other of Iranian—are similar; and in some cases it is even found that Jalālu'd-dīn Rūmī has borrowed his way of expressing his mystic thoughts from his senior contemporary. Dr. Nicholson is of opinion that in his first story of the King and the Handmaiden, Rūmī has borrowed the phraseology of the mystic terms in expressing his religious philosophy from his earlier contemporary, while his story with its Prologue preceding it, may in some sense be said the gist of his entire philosophy. But one great distinction which we should always bear in mind is that Ibnu'l-'Arabī has written his work in the fashion of *Kashfu'l-Mahjūb*, and this fashion has been adopted by his successors like Maḥmūd Shabistary (d. 1422 A. D.), 'Abdu'l-Karim al-Jīlī (d. 1428 A. D.), and Nūru'd-dīn 'Abdu'r-Raḥmān Jāmi (d. 1492), while Rūmī wrote his *Mathnavī* in the fashion of Sanā'i and 'Attār, where mystic philosophy has been illustrated through stories and anecdotes.

In the 1st chapter of *Fuṣūṣ al-Ḥikam* it is described that Man is the microcosm of all Divine attributes and in this respect unique among the creatures of the world. Divine manifestation is called cosmos and man is an epitome of the universe. God is the first in reference to creation and so He is the last. He is the beginning and also the end. Man is a perfection of world-creation and a perfect man is the cause

1 *Literary History of Persia*, Vol. II, p. 498.

2 Vol. II, pp. 505-516.

of world's safety and peace. ...The cosmos cannot be self-conscious, but it is known to God. In its external aspect, it is created; but in its inner Reality, it is in the knowledge of God. The multiplicity of bodies does not mean diversity in their essence. Humanity is one in its origin, as the following passage of the *Qur'ān* declares it: 'O men, fear your Lord who created you from a single essence and (from that) created its mate, and spread from these two, many men and women'.¹ Similar views have been expressed so nicely in the different pages of the works of Rūmī. As for instance, Man as a microcosm of the Divine attributes, and again as a macrocosm for understanding the Reality of God, has been described in many pages of the *Mathnavī*. Says Rūmī, "Without doubt action (man) is the branch of Seeing (Reality of God); accordingly, man is the 'little man' (or pupil of the Eye, i. e., the Light of God through which God is reflected)."

Far'ī-dīd āmad 'amal bī hīch shak;

*Pas nabāshad mardum illā mardumak.*²

Again, "Every prophet came alone in this world; he was alone, but hundreds of worlds were hidden in him. By his power he enchanted the great world, and enfolded himself in a small frame (or the Great Knower by his magical power enfolded himself in a small frame)."

Har payambar fard āmad dar jahān;

Fard būd wa šad jāhānash dar nihān.

'Ālami-kubrā baqudrat sihr kard;

*Kard khudrā kihīn naqshī naward.*³

Besides all these, Rūmī under a separate Heading⁴—Explaining that while philosophers say that Man is the

¹ *Sūra*, IV; 1.

² *Mathnavī*, Vol. I, 1679.

³ *Ibid.*, 2505-6.

⁴ *Ibid.*, Vol. IV, p. 309.

microcosm (*'ālami-ṣuḡhrā*), the theosophists say that Man is the macrocosm (*'ālami-kubrā*), the reason being that philosophy is confined to the phenomenal form of man, whereas theosophy is related with the essential truth of his real nature—has beautifully illustrated the difference between these two connotations.

In his *Fīhi mā fīhi*, Rūmī says, "Man is the astrolabe of God, but it needs an astronomer to understand it. Although a vegetable-seller or a grocer does possess an astrolabe, but of what use does it come to them? What does he, with the aid of astrolabe, know about the conditions of the Heavenly spheres and their revolvings, and the signs of the Zodiac and their changing influences except he (i. e., the astronomer)? Accordingly, the astrolabe is useful in case of the astronomer, as is the *Tradition*, 'He who knows himself, knows his Lord.' Just as an astrolabe is a clear mirror reflecting the condition of the Heavenly spheres, in the same way the existence of a man, of whom (it is described in the *Qur'ān*¹), 'We dignified the descendants of Ādam', is an astrolabe of God. When God, the Great, will himself make a man learned, wise and acquainted, that astrolabe of his own existence will continually behold the lustre of God and His beauty beyond description, and the Beauty can never be realized without being reflected (in man, the astrolabe)."²

Rūmī also says, "(The essence of) knowledge is hidden, and the world (which is to be known) is visible; our forms are the waves or a spray of it (i. e., hidden Ocean)."

'Aql pinhān-ast u ẓāhir 'ālamī;

*Ṣūrati-mā mauj yā az way namī.*³

Underlying all individualised forms of Being is the

¹ Chap. XVII, 70.

² *Spiritual Talks of Rūmī-II*; also 'Abdu'l-Mājid's edition, p. 13-4.

³ *Mathnavī*, Vol. I, 1112.

unconditioned Divine Essence. This verse, as well as many other verses of *Mathnavī*, describes concisely the doctrine of pantheistic monism (*wahdatu'l-wujūd*) in the form in which Rūmī might have heard it enunciated by Ṣadru'd-dīn of Qonya, a pupil of Ibnu'l-'Arabī and a contemporary of our Poet.¹

Again, Rūmī sings through the mouth of David, 'I am plunged like the Sun in the Light; I cannot distinguish myself from the Light. My going to prayer and to that solitude is for the purpose of teaching the Way to the people. I put things crooked so that the world may be straight (i. e., I explain the things in such a way so that the people may understand them).²—This is the meaning of 'War is deceit' (i. e., any striving for the realization of God is only deceit and illusion), O you initiated ones'.

Man chu khurshīdam darūni-nūr gharq ;

Mī nadānam kard khwīsh az nūr farq,

Raftanam sūyi-namāz wa ān khalā ;

Bahri-ta'limast rah mar khalq rā.

Kazh niham tā rāst gardad īn jahān ;

*Harb khud'ah īn bawad ay pahluwān.*³

In this connection compare also the saying of Ibnu'l-'Arabī:⁴ Prophet's calling people to God is 'an enormous deception'

¹ Cf. *Taṣawwuf*, an article in the *Encyclopedia of Islam*.

² Cf. Maṣṣūr's Spiritual-Guide's advice to his pupil not to divulge the whole secret to the ordinary people. And also the next following line where Rūmī himself says, 'There is no permission for me to say more, otherwise he (David) would have divulged the whole secret from the Ocean (of Mystery)':

Nist dastūrī wa gar-nai rikhtī ;

Gard az daryāy-rāz angikhtī.

³ *Mathnavī*, Vol. III, 2408-10.

⁴ *Fuṣūṣ al-Ḥikam*, 54; 1.

(*makrun kubārun*); for God is the Essence ('ayn) of both the Caller and the Called. In reality God (made manifest in the Prophet) calls them (as modes of His own Being) from their limitation by particular aspects of Himself to absorption in the Universal Huwiyya, i. e., from plurality to Unity.

With all the violent attacks that have been made on him for his pantheistic teachings, Ibnu'l-'Arabī's system may be regarded as monistic rather than pantheistic. And for his extravagant claims, no mystic who came after him was free from his influence, and he had mark on all subsequent literature. To indicate the nature of the perpetuation of his ideas in later Islamic writing, it will be enough to recall that the Persian poet 'Irāqī (d. 1289 A. D.) composed his *Lama'āt* (or Splendours) after hearing Ṣadru'd-dīn Qūnyawī's lectures on Ibnu'l-'Arabī's *Fuṣūṣ al-Ḥikam*, and that Jāmī not only compiled a commentary on the *Lama'āt* under the title of *Ashī'at u'l-Lama'āt*, but also composed his *Lawā'ih* (or Flashes) in imitation of that work. These two artistic little treatises have as their special theme the doctrine of the mystical trinity of Love, Lover and Beloved, which they interpret along the lines of Ibnu'l-'Arabī's theosophy.¹

Of Jāmī's prose works, besides *Nafahātu'l-Uns* on the biography of Muslim saints and the two books just mentioned, we may take notice of some other minor works of him, such as monographs on the lives or sayings of eminent mystics like Jalālu'd-dīn Rūmī and 'Abd'ullāh Anṣārī; tracts on Ṣūfī ethics and practice (viz., *Tarīqi-Ṣūfiyān* and *Tahqīqi-Madhhabi-Ṣūfiyān*); and commentary on Arabic and Persian mystical verses, such as *Tā'iyya* of Ibnu'l-Fāriḍ and the opening verses of *Mathnavī*, known as the *Nay-nāma*.² The opening verses of the *Mathnavī* are quoted

¹ *Sufism*, p. 102.

² *Literary History of Persia*, Vol. III, p. 514.

at the end of the 1st part of this Book, the translation of which is, as follows :

Hearken to the reed pipe how it tells its stories ; it (only) laments of its own separation (from its Origin). When I have been cut off from the reed-field, from (the melody of) my wind-pipe all men and women are lamenting. I require (such) a heart that is torn to pieces through separation (of his Beloved) ; so that I may elucidate (to him) the pain of (my) longing desire. Every one who is debarred from his own mate, (surely) seeks after the days of their Union. In every association, whether that be a combination of happy or unhappy moods, I lamented (of my separation). —Every one became my friend, according to his own view (of life), none cared for the inner secrets of my (self). The secret of mine is not different from my lamentation ; but the (physical) eye and ear have not that Light. The body from the soul and the soul from the body are not concealed, but (the regret is that) none has the (spiritual) eye to see (the Self). This sound of the pipe is the fire (of Love), it is not (only) wind (of Breath) ; whoever has not that Fire, let him be extinguished. It is the fire of Love that is hidden in the pipe ; it is the ebullition of Love that is hidden in Wine. The Pipe is the comrade of everyone that is separated from his Friend ; its reeds tear asunder the veils (of impurity or ignorance) in us. Who has (ever) seen like the reed, (a combination of) poison and (its) antidote (united together) ? Who has (ever) seen (such) a confident and aspiring-one like a pipe ? The pipe describes of the path (of Love) full of blood (or sufferings) ; it tells of the stories of (*Lailā* and) *Majnūn* (who became mad after Her for Love's sake). It is, as if, we have two mouths like a pipe ; one mouth of which is hidden in its edges. One mouth is in lamentation hinting at you, pointing out all its agony for (the spiritual world or) the Sky. But it is (only) known by one who has that aspect

(of Life), that all this lamentation of this side (of the world) is (only) for that side (of the spiritual world). The raised battery of this pipe is from the Breaths of Him ; all cry and agony of the soul, is (only) the call and prayer to Him. The confident of this knowledge is none but one who is devoid of (worldly) knowledge ; the (real) customer of my speech is none but the (ardent) ear. If the lamentation of the pipe had no value, the world would never have been abound with Sugar (or Beauty of the Self). All our days are spent in vain in suffering ; they have been mixed with the agonies (of the heart). If the days have passed in vain let them go, there is nothing to fear ; but You remain, for O You, there is none (so) pure like You. Whoever is not a Fish, must be satiated with the Water (of Life) ; whoever is without provision, his day will (surely) be long or belated. The state of the ripe (or perfect) one cannot be understood by an unripe (or imperfect) one ; accordingly let me stop here, and adieu (to all of you).¹

Yet, again, Rūmī advises his readers, "Break open the bondage (of body-complex) ; O (my) son, (and) be free (of your lower self) ; how long will you be entangled to gold and silver (i.e., worldly pleasures) ? The ebullition in the wine (of Love) is seeking our ebullition ; the revolving sky is imprisoned to our intellects. The wine of Love is maddened through us, not we from It ; the body is in existence from us, not we from It. If you (try) to contain the Ocean in (your) pitcher, how much will it contain ? —the livelihood of one day. The pitcher of the eye of the covetous is never full ; so long the Oyster is not content, it is not full of pearls. (Only) the one whose garment has been torn to pieces through Love, is pure of greed and all other defects. (Therefore) be (always) in joy, O Thou

¹ *Mathnavī*, vol. I, 1-18 ; and added with it some other lines from Husain's ed., omitted in Nicholson's (and they are included afterwards). Refer also to pp. 85-6 *supra*.

Love, the good merchandise of us ; O Thou, the Physician of all our maladies ; O Thou, the remedy of our pride and ill-repute, the Plato and Galen of us ! The body of dust by (the power of) Love ascended to Heaven (cf. *mi'rāj* of the Prophet) (and, the mountain, being inspired began dancing. Love inspired Mount Sinai, O lover, (so that) Sinai (was made) drunken *and Moses fell in a swoon*.¹ The Secret is hidden in the high and low (sounds of our melody or breath) ; if I go to disclose It the world will appear like a card-game. Whatever the pipe sings through its two gates, if I go to speak them, the world will be lost (to our eyes). If I could be united with any intimate (of mine), like the pipe I could speak my inner talks. Whoever has been separated from his Secret-knower, he is really without tongue though with hundreds of melodies. When the rose withers and the spring-season passes away, you will not hear any more any melody of the nightingale. (In truth) the Beloved is All, the lover is only a veil ; the Beloved is (ever-) living and the lover a dead one. When Love does not sustain it, it remained like a bird without any feather, (I) regret for him. How shall I be conscious of my past and future, if the lustre of my Friend does not sustain me from the past to the future. His Light is to my right and

¹ Cf. *Qur'ān* VII, 139 : "And when Moses came at Our appointed time (i.e., the moment of the realization of the Self) and his Lord spake into him, he said, 'O Lord show me (Thy Glory), that I may behold Thee'. God answered, 'Thou shalt nowise behold Me ; but look towards the mountain, and if it stand firm in its place, then shalt thou behold Me'. But when his Lord appeared in glory to the mountain, He shattered it to pieces. *And moses fell in a swoon*" The mystics cannot experience the ecstasy of the Beatific Vision until the 'mountain' of their bodily nature has been demolished, i.e., entirely spiritualised by Divine Love.

left, below me and above me and guards my head and body like the crown and collar. Love (always) wants that this Secret be exposed ; but if the mirror does not reflect, how can it be ? Do you know why your mirror does not reflect ? It is for the reason that its surface is not polished of its rust. The mirror that is separated from the rust and its pollution, is full with the reflection of the light of the Sun of God. Advance, (and) purify the rust from its face, and then perceive that Light. Hear this Truth by the ear of (your) heart, so that you may be completely free of this water and clay (i.e., of the body-complex). If you have any understanding, sacrifice this (material) life, and then with all earnestness step forward (for realization of the Self).¹

But Jāmī is best known for his poetical works, known collectively as the *Haft-Aurang* (i.e., collection of seven works, of which the famous are *Yūsuf wa Zulaikhā* and *Laylā wa Majnūn*) and three separate *Diwāns* or collection of lyrical poetry.

To round off this panorama of the later philosophy of the mystics of Islam, let us glance at the doctrine of the Perfect Man as developed by 'Abdu'l-Karīm al-Jīlī. Accepting Ibnu'l-'Arabī's conception of the Unity of Being (*Wahdat al-Wujūd*), he traces in his *Insān al-kāmil* the descent of Pure Being, which in itself is without name and attributes, through three successive stages of manifestation which he calls Oneness (*ahadiyat*), He-ness (*huwiyyat*) and I-ness (*anīyat*). 'Man, in virtue of his essence, is the cosmic thought assuming flesh and connecting Absolute with the world of Nature.'² Through three corresponding stages of mystical illumination (*tajallī*), the mystic may aspire to trace the order of his descent and finally, by becoming the Perfect Man being stripped of every

¹ *Mathnavī*, Vol. I, 19-34 and some other lines from Husain's ed. (included afterwards.)

² *Studies in Islamic Mysticism*, p. 84.

attribute, return once more as Absolute to the Absolute.¹

These three corresponding stages have also been described by Rūmī in the different pages of his Books. Of *Aḥadiyat* he says, "First, know that the diverse created beings are spiritually different from 'yā' to 'alif'. Amongst the various letters there is confusion and uncertainty, though from one point of view they are all one from beginning to the end."

Awwalā bashnau ki khalqī-mukhtalif ;

Mukhtalif jān and az yā tā alif.

Dar ḥurūfī-mukhtalif shūr wa shakīst ;

Garchi az yak rū zi-sar tā pā yakīst.²

Here the poet preaches the essential unity (*Aḥadiyat*) of what is manifested in all the multiplicity of phenomenal existence.

Again, Rūmī says, "Here the understanding becomes silent, or else it leads to error, because the heart is with Him, or indeed the heart is He. The reflection of every image shines unto everlasting from the heart alone both with plurality and without.

'Aql īnjā sākit āmad yā muḍil ;

Zānki dil bā ūst yā khud ūst dil.

'Aksi-har naqshī natābad tā abad ;

Juz zi-dil ham bā-'adad ham bī-'adad.³

In one stage of the variety of Realization of God all the Divine attributes are manifested in the heart both under the aspect of plurality in Oneness (*Wāḥidiyyat*) and in that of absolute Oneness (*Aḥadiyyat*).

While describing the nature of I-hood (*aniyyat*), Rūmī with a scorn to Pharaoh says, "You say to the vulgar 'I am a Lord', being unaware of the essential nature of these two names (i. e., 'I' and Lord). But how should a Lord be trembling (with fear or hope) for that which is mastered

¹ *Sufism*, p. 104-5.

² *Mathnavī*, Vol. I, 2914-5.

³ *Ibid.*, 3489-90.

over? How should one who knows 'I' be in the bondage of body and soul? We are really the 'I', being free from the (unreal) 'I'—from the 'I' which is full of trouble and hardship (owing to its selfishness).

Tū anā Rabbun hamī gū'i ba 'ām ;

Ghāfil az māhiyyāti-īn har du nām.

Rabb bar marbūb kai larzān bawad ;

Kai anā-dān bandi-jism wa jān bawad.

Nik anū māyim rasta az anā ;

Az anāy-pur balāy-pur 'anā.¹

Thus the idea of the descent of the Universal spirit into matter was, of course, familiar to Ṣūfī thought long before al-Jilī's time, but Jilī's particular merit is that of crystallising the conception under the influence of Ibn al-'Arabī's general system into a clear and consistent metaphysic. To show how long are the shadows cast by these great figures of mediaeval Islamic Mysticism, we may notice that the late Sir Muḥammad Iqbāl, who had made a detailed study of Ṣūfī thought appears to have derived his special theory of higher Selfhood in part out of the Ṣūfī doctrines of the Perfect Man and in part from the Superman of German philosophy culminated by Nietzsche.²

Before leaving the study of the stalwarts of Sufism and its exponents, we should also mention at least the names of some of the famous Persian poets who through their *Ghazals* and *rubā'is* exposed to us the flashes of mystic thought by which they were made immortal, such as S'adī (d. 1291 A. D.), Ḥāfiẓ (d. 1389) and Amīr Khasrau (1325) of India, the chiefest among them being Ḥāfiẓ of Shīrāz, who sang on the glory of Love :

Hargiz namīrad ānki dilash zinda shud ba-'ishq ;

Thabt-ast bar jarīda'i-'ālam dawāmi-mā.

¹ *Ibid.*, Vol. V, 4128-30.

² *Sufism*, p. 104.

(One who is enlivened with Love does never die; the eternity of us, the lovers, is recorded in the registrar of the world).

And of his devotion to God, Ḥāfiẓ sings, "Whoever is forgetful of Him for a moment, he is *kāfir* for that moment, though it is not known (to others).

Har ānki ghāfil az way yak zamān ast ;

Dar ān dam kāfir ast ammā nihān ast.

Likewise, Rūmī says, "Therefore, you must never for a moment even lose your faith in God, and your consciousness of His Presence, lest any part of your life should be wasted."

Har zamān nuz'a-ist juzvi-jānat rā ;

Bingar andar nuz'ai-jān imānat rā.¹

This Ḥāfiẓ, who was one of most famous Ṣūfī poets of Persia, often called himself a *pashmīna-pūsh* (a title by which the Ṣūfīs are also known); but we should note that he, as all real Ṣūfīs are, was against any formality and sectarianism in religion. Says Ḥāfiẓ, 'O Ḥāfiẓ, leave off this Ṣūfī-dress, for we are to be prepared for the (spiritual) Journey through the longing fire of separation.

Ḥāfiẓ in khirqā'i-pashmīna biyāndāz ki mā ;

Az payi-qāfila bā ātishi-āh āmada āyim.²

The age of Ibnu'l-Fārid, Ibnu'l-'Arabī and Maulānā Rūmī represents the climax of Ṣūfī achievement, both theoretically and artistically. Thereafter, although through the numerous and ever multiplying religious Orders the influence of Ṣūfī thought and practice became constantly more wide-spread and though sultāns and princes did not disdain to lend the movement their patronage and personal adherence—a striking example is the noble and pathetic figure of Dārā Shikūh, son

¹ *Mathnavī*, Vol. III, 123. Compare in this connection the 'Nitya-yukā' *Bhakti* of Gītā, and Rāmānuja's 'Dhrubā-smṛti' *Bhakti* (i.e., devotion that is ever mindful of God).

² Taken from *Tārīkhi-Taṣawwuf dar Islām*, p. 46.

of the Mughal emperor Shāh-Jahān, who wrote a number of books on Sufism, in one of which, the *Majma' al-Bahrain* (or Mingling of two Oceans, i.e., religions), he sought to reconcile its theory with the *Vedānta*¹—the signs of decay appear more and more clearly, and abuse and scandal assail and threaten to destroy its fair reputation. ... Yet its mark lies ineradicably athwart the pages of Muslim literature; the technical vocabulary of the Ṣūfīs, with its psychological subtlety of its terms, can scarcely be eliminated from the language of modern philosophy and science. When so original and revolutionary a thinker as the late Sir Muḥammad Iqbāl desired to popularise his ideas of Man and Superman, not only did he turn back to Rūmī and the mediaeval mystics to discover antecedents within Islam for the system for which he sought acceptance, but he cast his thoughts in the mould of Ṣūfī allegory that has been sanctioned by centuries of Persian poetry.²

¹ In fact, the philosophy of the *Vedānta* impressed him so highly that Dārā Shikūh translated from original Sanskrit into Persian many of the Upanishads under the name of *Sirri-Akbar* (or Greatest Mystery).

² Cf. *Sufism*, pp. 119-33.

IV

Sūfī System and its Philosophy

The Sufis declare that there are four stages of life in the Sūfī path which leads us to God. The first is the *Sharī'at* or the established or holy law which is to be observed by every one and is useful in regulating the lives and restraining the common mass who will otherwise never be able to grasp the hidden treasures of mystery that underlie their manhood. These are the established rites, customs and precepts of Islam. And when they will follow these established rules, they will reach that height of Divine contemplation where they will not be misled by that very liberty of faith which enlightens and delights those of superior intellect and of more fervent devotion.

The second is the *Tarīqat*, the Path, rather the mystical path. Here the disciple or *murīd* is initiated by and begins to obey his Spiritual-Guide who knows every defect and merit of his disciple and instructs him accordingly. The disciple also, as he now understands to some extent the hidden treasures of Divine mystery, obeys him ungrudgingly without caring for any other thing of the world 'as a shadow obeys the branch of the Tree'. This gradually leads him to the stage of *ma'rifat* or (spiritual) knowledge.

The third is the stage of *Ma'rifat* or Knowledge where the *murīd* or disciple has understood the supernatural knowledge of God. In a sense he has grasped the Divine mysteries of God and thus become an inspired one. In the fourth or last stage which is called the stage of the *Ḥaqīqat*, or that of the Truth, the disciple is supposed to have arrived at a position where he is completely united with God, the Truth.

The two grades of the final stage may also be called the states of *ḥāl* and *maqām*, the ecstatic state and the state of constancy (to God). These are the states, the real idea of which cannot be described with what is common to our material and gross ideas. Rūmī says of the state of Ecstasy in his own fashion : Ibrāhīm bin Adham, being asked with derision by one of his disciples as to what marvellous gift he brought back from the garden of delights out of which he had come, replied, "I intended on arriving at this rose-bush (the sight of God) to fill the skirt of my robe with roses so as to offer them as a present to my brethren ; but when I was there the odour of the rose-bush so intoxicated my senses that the border of my robe escaped from my hands."¹

In short, the reality of this final stage cannot be uttered with the tongue ; both the grades of it are to be realized. In another place Rūmī has compared the ecstatic state to the Face of the Bride, which is unveiled to the bridegroom for the first time ; and the state of constancy (to God) is compared to the face of the Beloved whose veil is removed from Her face – and in this unveiling of the Bride there is always a tranquillity of the Mind in the bridegroom. The *Ḥāl* is the first vision of God ; and *Maqām* is that continued

¹ Refer also to the miracle of Adham described on p. 114-5.

Cf *Mathnavī*, Vol. I, 29 :

*Chunki gul raft wa gultstan dar gudhasht ;
Nashnavī z-ān pas zi-bulbul sar gudhasht,*

state of mind when the Ṣūfī feels the constant companionship of God, his Beloved.

The state of *Ḥāl* and *Maqām* is described fully in a different chapter onwards. The different systems of the Hindus have also been fully described and exemplified by Swāmī Vivekānanda through his four immortal volumes, viz., *Bhakti-yoga*, *Jñāna-yoga*, *Rāja-yoga* and *Karma-yoga*. As he has stated, all the systems are independent and at the same time inter-connected. Aiming at God or the *Parama-Brahma*, the Highest Truth as the Ideal, every one can realise Himself through any one of these systems ; or all these systems may be synchronized together, of which one or other will be predominating, according to the type that the follower is moulded with. The system, the Yoga or Union, that is, the *Ṭarīqa*, has distinctly been called the 'Path' or the Royal-Path (or *Rāja-yoga*) for the reason that here the *murīd* is formally initiated (to follow certain rules of rigour) with the only ambition that he will realise his Ideal. Otherwise, every one will realise or return (*rājī'ūna*, according to the *Qur'ān*) to God in the end, whatever path he may follow, as Shri Rāmkrishna declared, 'Yata mat tata path' (or every religion has its different path which ultimately leads to the same Goal). The Ṣūfīs specially placed their system of Love, or Unification with God through love, as the final system by naming it *Ḥaqīqat* (or the way of Truth, or unification with the Highest Truth), obviously for the reason that in the Sufistic-terminology the 'Beloved' has always been acclaimed as the Supreme Ideal,¹

Florence Lederer in her Introduction to Shabistari's 'The Secret Rose Garden (or *Gulshani-Rāz*) says, "The journey to the Beloved has only two steps : Dying to self and uniting with the Truth (*Fanā* and *Wajd*, or *Ḥāl*). When man's lower self is dead, the real Self remains and is above the

domain of the law. On being born into this world man is possessed by evil passions, and if he gives way to them his soul is lost. But in each soul there is an instinct for God and a longing for holiness. If man will foster this instinct and develop this longing, a Divine light will shine on him ; and he repenting, turns and journeys towards God ; casting away self, he will meet and be united with the Truth in spirit. This is the state of the saints. But the man must not rest in this Divine union. He must return to this world of unreality, and in the downward journey must keep the ordinary laws and creeds of men." This last stage is the state of *Maqām* where though obeying the outward formalities of religion, at heart the Ṣūfī is always absorbed in the contemplation of God.

"The doctrine of Divine Unity (or *Tauḥīd*) of the Sufis is God alone really exists ; there is nothing but God, not merely that 'there is no god but God', which is really the Muhammadan profession of faith. The world of phenomenon and of the senses is a mere mirage—a reflection of Being on Not-Being, manifesting the attributes of Being as the reflection manifests its original, but not really participating in its nature. It is like that of the Sun (which typifies Being) reflected in a pool of water (not-Being). The reflection of the Sun is entirely 'contingent' ; it may be blotted out instantly by a passing cloud or marred by sudden gust of wind ; it is entirely dependent on the Sun, while the Sun is absolutely independent of it ; yet, while it lasts, it more or less faithfully reveals the Nature and Attributes of the unchanging Prototype."¹

The creation, then, is only contingent and the nature of good and evil has no essence at all like the different waves of the Sea. As Rūmī says in the *Mathnavī*, "Both (good and evil) dash against each other from beneath and top,

¹ Refer also to p. 138 under f. n.

¹ *Literary History of Persia*, Vol. I, p. 439-40.

waves on waves, like the water of the ocean ; the appearance of opposition arising from the narrow body (of the waves) is due to the intermingling of the lives (of waves) at peace and in war. The waves of peace dash against each other and root up hatred and jealousy from the breasts. The waves of war, in another from, turn the loves (or the qualities of men) upside down."¹ The real nature of good and evil is known only to the Perfect who sees that good and evil are like the two sides of the different waves of the ocean. Those who have realized the essence of God find that this world of good and evil has no basis at all. It is only the conflicts of our nature that we find someone to be good and someone to be bad. Rūmī sings, "(Really) the good and evil and the sorrow and happiness are (the results of) coming into existence ; those that come into existence die, God (or the ultimate Truth or All-Good) is their heir."

Jaur u ihsān ranj u shādī ḥādīth ast ;

Ḥādīthān mīrand Ḥaqshān wārīth ast.²

I think the whole system of Sufism has best been summarised by Sir William Jones in his *Sixth Discourse* on the Persians : The fundamental tenets of the Sufis are that nothing exists absolutely but God ; that the human soul is an emanation from His essence, and though divided for a time from its Heavenly source will be finally re-united with it ; that the highest possible happiness will arise from its re-union, and that the chief good of mankind in this transitory world consists in as perfect a union with the Eternal spirit as the encumbrance of a mortal frame will allow ; that for this purpose they should break all connection or *ta'alluq*, as they call it, with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediment of clothes ; that they should be straight and

¹ *Mathnavī*, Vol. I, 2576-9.

² *Ibid.*, 1806.

free as the cypress, whose fruit is hardly perceptible, and not sink under a load like fruit-trees attached to a trellis ; that if earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic delight ; that for want of apt words to express the divine perceptions and the ardour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense ; that like a reed torn from its native brook, like wax separated from its delicious honey, the soul of man bewails its union with melancholy music,¹ and sheds burning tears like the lighted taper, waiting passionately for the moment of its extinction, as a disengagement from earthly trammels and the means of returning to its only Beloved."²

Rūmī is never tired of expounding his theory of Sufism through his books and conversations. Comparing God or the Highest Truth with the letter *alif* (or 'A', or rather '1') how beautifully Rūmī sings that in this tangled world there is nothing but the Self, and all that He possesses is His own Self, and there is no question of 'we' (and 'us').

Mā ki-īm andar jahāni- pīch pīch ;

Chun alif ū khud chī dārad hīch hīch.³

In *Fīhī mā fīhī* we have already seen how nicely Rūmī has established the Unity of God, while explaining the famous saying of *al-Ḥallāj*, "*ana'l-Ḥaq*"⁴, but however much he has tried to explain and describe God, he has at last to

¹ As we find our Poet beginning his great spiritual Poem (*Mathnavī*) with a sad note for his separation from his Origin, comparing himself to a reed-pipe,

Bashnau az nay chun hīkāyet mī-kunad ;

Az judāyihā shīkāyet mī-kunad.

² Quoted by J. P. Brown in his *Dervishes*, p. 368.

³ *Mathnavī*, Vol. I, 1514.

⁴ Refer to p. 136 *supra*.

admit that God cannot be described.— 'It is the One conception and Unity of God ; He is indescribable.' Our poet says, "If he conceives that he is in love with the Essence of God, conception of Divine names and attributes is not the Essence. Conception is begotten of qualities and definition ; God is not begotten, He is '*lam yūlad*'

Gar tawahhum mī kunad ū 'ishqi-dhāt ;

Dhāt nabwad wahmi-asmā wa ṣifāt.

Wahm zāyida z-aūṣāf wa ḥad ast :

Ḥaq na-zāyida-st ū lam yūlad ast.¹

Again, he exclaims, "This uttering of praise (of Him) is really the omission of praise on my part ; for this is a proof of my being, and being is a sin".

Īn thanā guftan zi-man tarki-thanā-st ;

Kīn dalīli-hastī wa hastī khaṭā-st.²

Accordingly, "Before His presence it behoves us to be non-existent. (Really) before Him, what is (our) existence ? —Blind and blue."

Pīshī-hastī-ū ba-bāyad nīst būd ;

Chīst hastī pīshī-ū ? kūr wa kabūd.³

That is, any conception of ourselves which does not include Him, must be dark and imperfect.

What is this creation of the world ? It is all false and all impurity. As the individual soul came in contact with impurity, it became separated from the Universal Soul of God. Says Rūmī,

Yak qadam zad Ādam andar dhauqi-nafs ;

Shud firāqi-ṣadri-jannat ṭauqi-nafs.

Of the remedy, he says, "Go, seek at once a friend of God. When you have done so, God would become your Friend and the road of light will again be visible."³ That is, to make

1 *Mathnavī*, Vol. I, 2757-8.

2 *Ibid.*, 517-8.

3 *Ibid.*, Vol. II, 15 & 23.

oneself developed in the spiritual path, one must take a spiritual guide and through his help one will be enlightened. And in elucidating the famous Tradition¹— "I (God) was a hidden Treasure, and I desired that I should be known, so I created the universe"—our poet-saint says, "The Treasure is hidden beneath the house (body) ; therefore, don't be anxious at the demolishing of the house and do not refrain from it." The all-pervading Beauty of God is under the veil of this house—the house of carnal appetite and cravings of the body. You are to purify your individual soul, then you will find that you are the same as He. Then Rūmī sings thus :

Gāh khurshīd wa gahī daryā shawī ;

Gāh kūhi-Qāf u gah 'anqā shawī.

Tū na īn bāshī na ān dar dhāti-khwīsh ;

Ay fazūn az wahmhā w-az bīsh bīsh.²

[Sometime you will be the Sun, sometime you will be the Ocean ; sometime the mountain *Qāf* and sometime (the fabulous bird) 'Anqā you will be. (But) in your essence you are neither this nor that ; Oh, you are far more than what you imagine yourself to be.]

Again, what is this birth of man ? It is the separation of the individual soul from the Universal Soul. The moment he is cut off from his original Home, the human soul is lamenting for his re-union with the Beloved. And Rūmī begins with these few lines his *Mathnavī*, "Hearken to the reed-pipe, how it complains of its banishment from its Home : Ever since they tore me from my osier-bed, my plaintive notes have moved men and women to tears." The pipe refers to the Conscience of the individual soul, who is after the love of God. She-laments, "Body is not veiled from soul, neither soul from body, yet no man has ever seen a soul. This lamentation of

1 Refer also to p. 159.

2 *Mathnavī*, Vol. II, 54-5.

the pipe is fire, not mere air; and he who lacks this fire, should be counted as dead".¹

It is the fire of love that inspires the pipe. What is this love? It is the strong attraction that draws all creatures back to re-union with their Creator.

In reality, the message of Maulānā Rūmī, as of all mystics, is centred in love. He has always sung of love, and announces that it is love which is dominant in every being or thing that was originated from God who created the world for the manifestation of His love. Our poet sings, "His love is evident but his Beloved is hidden; the Friend is outside (the world) and His sedition is in the world,"

Ishqī-ū paidā wa ma'shūqash nihān;

*Yār bīrūn fitna'i-ū dar jahān.*²

Again, "That which is the object of love is not the form, whether it be love of this world or of that world. Really Beauty in mankind is like gilding. For that beauty of the heart is the lasting beauty; its lips give to drink of the water of life."³ Love, whether it be earthly, narrow or selfish, will develop to pure, selfless and Divine love and ultimately will proceed to that stage, where there will remain no difference between the lover and the Beloved—(the phrase) 'He loves them' is complete in itself, where there remains 'they love Him'.⁴

But most marvellous of all are the following lines of the

1 *Mathnavī*, Vol. 1-2 & 8-9. The whole of the opening verses (with translation) famous as *Nay-nāma* is included afterwards, vide, pp. 85-6 & 188-91.

2 *Ibid.*, Vol. II, 701.

3 *Ibid.*, 703, 712 & 716. Refer also to Chap. on Religion of Love onwards.

4 *Qur'ān*, 5/57. Cf. also *Mathnavī*, Vol. V, 2186:

Chun yuḥibbūna bakhwāndī dar nubī;

Bā yuḥibbuhum qarīn dar maṭlabī.

Mathnavī where is shown that this attraction or love is pervading the whole universe. This is the essence of Rūmī's philosophy of love. The poet declares, "The wisdom of God in destiny and in decree has made us lovers to one another. All the particles of the world, because of that fore-ordination, are paired together and are in love with their own mates. Every particle of the universe is desiring its mate, just like the amber and the leaf of straw. ... In as much as every part (of the body) seeks the support (i. e. to rejoin to its Origin), what must be the state of the soul, a stranger in separation (from its Abode, the nearness of God)? It (soul) says, 'O my base parts, my exile is more bitter, (for) I am celestial'. The desire of the body is for green herbs and flowing water, because its origin is from those. The desire of the soul is for Life and the Living One, because its origin is from the Infinite Soul."¹

Thus the God of Maulānā Rūmī, though transcendental—not conceivable to human conception,—is yet immanent in everything of the universe. That Inconceivable One is the Absolute One of Plotinus. Rūmī has no special term to denote the Highest Hypostasis. His favourite metaphors, referring to the Absolute Being, are the Sea, Light, Love, Wine, Beauty and Truth. As we find in these lines of Rūmī, where the Absolute Unity has been identified with the Sea:

Mumbasit būdīm u yak jauhar hama;

Bī-sar wa bī-pā būdīm ān sar hama.

Yak guhar būdīm hamchun āftāb;

*Bī-girah būdīm u šāfi hamchu āb.*²

It can be best expressed by negation. As Rūmī sings in his Odes:

Makānam lā-makān bāshad nishānam bī-nishān bāshad;

*Na tan bāshad na jān bāshad ki man āz jāni-jānānam.*³

1 *Mathnavī*, Vol. III, 4400-2, 4434-7.

2 *Ibid.*, Vol. I, 686-7.

3 *Dīvānī-Shamsī-Tabrīz*, no. 31/6.

Then comes the '*Aqli-kull*, the Universal Mind of Plotinus, or the Will or Volition of God, the Reality of Bergson, which is the Creative Life, the '*Kun*' of the *Qur'ān*.¹ Says Rūmī, "With a God so mighty that by the breath (of the creative word, *kun*), He causes a hundred worlds like ours to come into existence from non-existence."

Bā chunān qādir khudā'ī kaz 'adam;

*Ṣad chu 'ālam hast gardānad badam.*²

From the '*Aqli-kull* descends the *Nafasi-kull*, or the Universal Soul, with which is connected the world of senses. As '*Aqli-kull* is often referred to Prophet Muḥammad (in which sense is the *Tradition*, 'I was a prophet even when Adam was not even mixed with water and clay'), so the Universal soul is referred to any Man who is "the King to whom belonged the power temporal and also the power spiritual."³ And in this sense is the Man of the Sūfis described, "Man is centre of the Universe and its final cause, in as much as God does not become fully conscious of himself except in the human soul made perfect by suffering—the prophet or saint, who 'sinks into the Eternal and Absolute and apprehends and feels in everything the Image and Presence of the Divine'.⁴ We also find in *Fīhi mā fīhi*, "Man is the astrolabe of God, but it needs an astronomer to understand the astrolabe. ... The meaning of this is explained by the saying of the Prophet, 'He who knows himself, knows his Lord'.⁵ In the *Dīwān* also our poet has described of this *Nafasi-kull* very artistically: "The created beings, like waterfowls, are born of this Sea of Life; risen from the Sea, why the fowl will make this place his home?

1 Chap. 40; 68.

1 *Mathnavī*, Vol. 1, 522.

3 *Ibid.*, 36.

4 *Mysticism in Persian Poetry*, p. 65.

5 Refer also to p. 185 *supra*.

Rather, we are pearls of that Sea, and we abide therein; otherwise, coming from the Sea of Life, why the waves follow one another?

Khalq chun murghābiyān zāda zi-daryā'ī-jān;

Kai kunad injā muqām murgh kazīn baḥr khāst.

Balki badaryā durīm jumla dar ū ḥāqirīm;

*Warna zi-daryā'ī-jān mauji-payāpay chirā-st.*¹

Now, we come to the phenomenal world which exists only in appearance and is 'contingent' like the reflection of the Sun. 'Nothing in itself, yet it is the mirror of all things'. Says our poet in his Odes, "I displayed a mirror, its face the heart, its back the world; its back is better than its face, if the face is unknown to thee."

Ā'ina'ī kardam 'aiyān rūyash dil wa pushtash jahān;

*Pushtash shawad bihtar zi-rū gar tū na-dānī rūy rā.*²

This world and its various formations appear to us only through the contradictions. Here comes the conception of good and evil. Everything good or evil is always relative, whereas God is Absolute. Everything that we see in this world is only visible to us owing to the presence of its contrary by its side.³

What is our Life? The poet exclaims:

Zindagānī āshtiy'ī-ḍiddhā-st;

*Marg ān kandar miyānshān jang khāst.*⁴

How wonderfully does it tally with the realistic ideas of scientists! "Science herself, however, if she be asked to verify the reality of these perceptions, would at once declare that though the material world be real, the ideas of solidity and colour are but hallucinations. They belong to the human

1 *Kulliyāti-Shamsi-Tabrīz*, p. 163.

2 Selected Poems from the *Dīwānī-Shamsi-Tabrīz*, p. 14-15.

3 Cf. *Mathnavī*, Vol. I, 1130-1, quoted on p. 155-6 *supra*.

4 *Ibid.*, 1293; and for its meaning refer to the beginning of Chap. on Conception of Life and Death onwards.

animal not to the physical world ; they pertain to accident, not to the substance, as scholastic philosophy would say.

"The red brick", says Science, "is a mere convention. In reality that bit, like all other bits of the universe, consists, so far as I know at present, of innumerable atoms whirling and dancing one about the other. It is no more than a snow-storm. ... These atoms themselves elude me as I try to grasp them. They are only manifestations of something else. Could I track matter to its lair, I might conceivably discover that it has no extension, and become an idealist in spite of myself. As for redness, as you call it, that is a mere question of the relation between your optic nerves and the light waves which it is unable to absorb. This evening when the sun slopes, your brick will be purple ; a very little deviation from normal vision on your part would make it green. Even the sense that the object of perception is outside yourself may be fancy ; since you as easily attribute this external quality to images seen in dreams, and to waking hallucinations, as you do to those objects which, as you absurdly say, are really there."¹

Below are the famous and oft-quoted lines of our poet where he describes the evolution of man from its lowest to the highest stage in its ascending order which I have tried to show in the preceding pages in its descending order from the Absolute One. It begins thus :

Āmada awwal ba-iqlīmi-jamād ;

Waz jamādī dar nabātī ūftād.

—First it came into the world of inorganic things ; and from the inorganic state, it passed into the vegetable state. For years together it passed in the vegetable state, and of the inorganic state it forgot everything, because of contradiction (in the two different states). When it passed from the vegetable state to the animal state, no remembrance was left

¹ *Mysticism*, p. 9.

to it of the vegetable state except an attraction towards that (state), specially in the time of spring and sweet herbs ; (the attraction) which is like the inclination of the babes towards their mothers—the secret of which is not known to them —(the attraction) which again is like the inclination of the young disciples towards their noble and ever enthusiastic spiritual teachers. The partial knowledge of this (disciple for his being naturally inclined towards his spiritual teacher) is from that pure knowledge (of the teacher about God). The movement of this shadow is from that rose-bough ; the shadow, then, becomes merged in him (the spiritual guide), when the disciple understands the secret of inclination, and the cause of striving (after the Reality). Why does the shadow of the bough move, if the Tree (God) does not move ? Again the Creator, whom you know, is attracting him from the animal state to humanity. Thus he advances from one stage to another, till he becomes wise, intelligent and strong, as he is now. Of his former states he does not remember anything ; and this present stage also he is to surpass. When he will rescue himself from this state which is full of greed and desire he will experience many other stages much more marvellous."¹ These various states are assuredly the different worlds of the *Sālikī-rāh* (traveller in the path of God) who must pass through so many planes to reach the highest plane where perfection (*Kamāliyat*) is attainable.²

Here I have only cursorily dealt with some of the salient features of his mystic ideas which are dealt in detail in the next few chapters. Before concluding let me quote what Rūmī himself says of the *Ṣūfīs*—those who are one with God. "Worldly king is the lord of the material things ; the Spiritual King or the *Ṣūfī* is the Lord of your hearts. When you forget

¹ *Mathnavī*, Vol. IV, 3637-49.

² For the different worlds of the *Ṣūfī*-path refer to p. 169-70 *supra*.

the world and its remembrance or attraction, you are with Him and He helps to your difficulties."

Ṣāhibi-dih pādshāhi-jismhā-st ;

Ṣāhibi-dil shāhi-dilhāy-shumā-st.

Chun farāmushī'y-khalq wa yādshān ;

Bā way-ast wa ū rasad faryādshān.¹

Really the one aim of the *Ṣūfī* is to disconnect himself from this world of phenomena and to be re-united with his Origin where he eternally rests. And this 'Mysticism' has been aptly defined by E. Underhill. "Broadly speaking, I understand Mysticism to be the expression of the innate tendency of the human spirit towards complete harmony with the Transcendental Order, whatever be the theological formula under which that order is understood. This tendency, in great mystics, gradually captures the whole field of consciousness ; it dominates their life, and in the experience called mystic union (the Ecstasy, the Absorption in God, the *Fanā* of the Sufis) attains its end. Whether that end be the God of the various religions,² the World-Soul of Pantheism, the Absolute of Philosophy, the desire to attain it and the movement towards it—so long as this is a genuine life process and not an intellectual speculation—is the proper subject of Mysticism."³ Mysticism, thus, represents the true line of development of the highest form of human consciousness.

Shushtery in his *Outlines of Islamic Culture* has drawn the following differences and similarities between the systems of the Sufis and orthodox Muslims, and those of Sufism and Vedantism. The differences between the *Ṣūfī* and the orthodox Muslim views may be briefly set down here :

- (a) The Orthodox depend upon external conduct while the Sufis seek inner purity.

¹ *Mathnavī*, Vol. I, 1678 & 1681.

² In the Book it is 'Christianity' instead of 'various religions'.

³ *Mysticism*, Introduction, p. XIV.

- (b) The Orthodox believe in blind obedience to or observance of religious rituals, while the Sufis think love to be the only means of reaching God.
- (c) The Orthodox say that good deeds are a sign of inner goodness, but the Sufis assert, that without a pure heart, the apparent good deeds have no value.

The following points of similarity between Sufism and Vedantism may be mentioned :

- (i) Both observe the restraining of breath.
- (ii) Both observe meditation.
- (iii) Both observe service and submission to a *Pīr* or *Guru*.
- (iv) Both observe fast and penance.
- (v) Both observe *dhikr* or recitation of sacred Word.
- (vi) Both adopt the use of the rosary.
- (vii) Both believe in union with the Supreme Being.
- (viii) Both believe in universal love and *bhakti*.
- (ix) Both believe in the two aspects of the Supreme Being.

These are the differences between Sufism and Vedantism :

- (a) Yogis and Sufis both believe in ascetic life, but the Sufi-ascetics, with few exceptions, do not live in celibacy.
- (b) Sufism is based on Islamic teaching and its principles are supported by passages from the *Qur'ān*, while Vedantism is connected with earlier Indian thought and teaching of the *Rishis* of India.
- (c) In Islam there cannot be a descent of the Deity in the sense of an *Avatāra*, but there is an ascent of man towards God.
- (d) In Sufism God's attributes and names cannot be materialised into statues, portraits, etc., but they may meditate on the form of the *Pīr*.
- (e) The knowable and the unknowable aspects of the Deity are divided in India into *Mūrta* and *Amūrta*, or *Saguṇa* and *Nirguṇa* ; among the Sufis it is called the

Utter Darkness and *Ta'yyunāt*, limitation or emanation, the manifested aspect of the Supreme Being.

- (f) Though both Sufis and Yogis have recourse to devotional exercise and *āsanas* or postures, the postures are different in form and in practice.
- (g) Sufis go through experiences of fear, weeping and longing, but Vedantins seek peace of mind and complete separation from the world. The former prefer attachment to God and the latter detachment from sensible objects.
- (h) Sufism is a mixture of Aryan-Semitic spiritual ideals, while Vedantism is purely Aryan.

We also find that in Bengal there grew up a religious sect *Bāul*¹ by name, with the advent of the Muslims in the province, and flourished most in the 18th and 19th centuries. There are both Hindus and Muslims who claimed themselves as *Bāul*. As Sufism is a mixture of Aryan-Semitic ideals, in the same way it can be said that the creed of the *Bāuls* is a mixture of Sufism and Vaishnavism. Prof. Upendranath Bhattacharya has in his recent publication *Bānglār Bāul O Bāul-gān* shown the similarity of the creed of the *Bāuls* with that of the Sufis, and has concluded at last that the *Bāul*-literature in Bengali has largely been influenced by Sufism. He has also given so many copious illustrations which are really very interesting. To quote for examples, Says Erfān (or 'Irfān) Shāh, "If you like to find a real man, go to the house of attributes ; there are *nāchut*, *mālakut*, *jabarut*, and *lāhut*, look forward to those four states."²

1 The sect is called *Bāul* or *Āul-bāul* ; the word may be derived from Skt. *ākula* (bewildered) and *bātula* (mad) or more preferably from Ar. *walī* (saint) and its pl. *auliyā*.

2 Cf. the states of *nāsūt*, *malakūt*, *Jabrūt* and *Lāhūt* discussed on p. 170 *supra*.

Keu dekhbi yadi sahaj mānuṣ rūper ghare yāo ;

Āche nāchut, mālakut, jabarut, lāhut—cār mokāme cāo.

Again, says Fakir (or *Faqīr*) Kālā Shāh, "Taking *murshid* as your *Barjak*, laughingly you come across the sea of passions."

Murshide barjak dhare—

*Kām-sāgare yāore ḡaṅkā māri.*¹

European authors generally connect the theory of Maulānā Rūmī, like that of all other Sufis, with the Neo-Platonic philosophy, and specially with the philosophy of Plotinus ; whereas the Muslim interpreters expound the *Mathnavī* in terms of the pantheistic system associated with Ibnu'l-'Arabī.² But Rūmī, as Dr. Nicholson says, is a poet and mystic, not a philosopher and logician. He has no system. He creates an aesthetic atmosphere which defies analysis. As a rule, we apprehend the main drift and broad sense of his words.³

1 Here the state of *Barjak* (or *barzakh*) is compared to the spiritual-guide : for *Barzakh* refer to the Chap. on the Conception of Life and Death onwards.

2 Dr. Qāsim Ghānī in his recent publication advocates that Rūmī's philosophy is based on the Neo-platonic philosophy ; and he thus remarks referring to the *Mathnavī* : *Hama'i-kitāb mamlū az nukāt wa ishārati-hikmati-Nau-Aflāṭunī ast ki Maulānā Rūmī rangi-Qur'ān wa Ḥadīth ba-ān zada ba-midhāqi-Muslimain dar āwarda wa bā bihtarīn aslūb bayān karda ast (Tārikhi-Taṣawwuf dar Islām, p. 118).*

3 Introduction to his Commentary of the *Mathnavī*.

Mā siwā Allāh – What besides *Allāh* ?

ॐ (*Praṇava*) : ॐ *Lanvīn*)¹

Oṃ Tatsat (or 'That is Truth')

Jīva Vai Śiva (The Individual being is verily
the Supreme Being)

"Al-Ḥaqqu mahsūsun w-al-khalqu ma'qūl"

☐ God or the Truth is perceptible
And all-creation or Mankind is reasonable ☐

: This is the Essence of Mystic Philosophy.

¹ The mystery of the secret letter *oṃ* or *un* known as *Praṇava* and *Tanvīn* respectively is discussed in the 'Epilogue' in detail.

PART III

RŪMĪ'S TAṢAWWUF

(or Islamic Mysticism)
— its Philosophy & Practice

Section—A
RŪMĪ'S MYSTIC PHILOSOPHY

I
Conception of God
(i) *His Unity*

For us, the finite beings, limited in time and space to conceive of the One, who is Infinite and Eternal, is really impossible. For any conception or definition is confined to the attributes and qualities, and as such it is limited. According to Rūmī,¹ "Conception is begotten of qualities and (its) limit ; God is not begotten, He is '*lam yūlad*'."²

Rūmī, after all his attempt to describe and qualify God in every way that is possible, declares at last, 'Any description in praise (of God) must be the avoidance of praising

1 *Mathnavī*, Vol. I, 2758 : refer also to p. 202 *supra*.

2 *Qur'ān*, 112/3. Cf. the Upanishad dictum : The Soul is beyond the reach of language and thought, (See also to p. 115 *supra*). Pringle Pattison in his *The Idea of God* (p. 364) quotes :

"We that are not all,
As parts can see but parts, now this, now that,
And live, perforce, from thought to thought and make
One act a phantom of succession : thus
Our weakness somehow shapes the shadow, Time."

from me ; for this is a proof of (my) existence and any existence (besides God) is a sin. (Accordingly) before His presence it behoves (us) to be non-existent. (Really) before Him, what is (our) existence ?—Blind and blue.¹

If we really want to conceive God, we must be non-existent. As long as we are conscious of ourselves, the finite beings, we make the Infinite also our finite God with the attributes and qualities limited by time and space. But God is beyond time and space ; therefore, He is beyond description, and will only be understood by one who has merged himself to God, by sacrificing all his 'ego' in him. Accordingly, Rūmī says in his *Dīwān* : Although the wave of speech is proceeding on, yet it is better that the description of Him should be realized by heart and soul. When *Shams*, the glory of *Tabriz*, appeared, be grateful for His love—do not ask any reason.

Agarchi mauji-sukhun mīzanad walē ān bih ;

Ki sharhi-ān ba-dil wa jān kunī ba-lab nakunī.

Chu Shams mufakhkhari-Tabriz dar miyān āmad ;

Wafāy-'ishq ba-warzī digar sabab nakunī.²

Our poet, then, sings in exuberance, "If the vinegar desires the path towards the liver, let it be oxymel through sugar. The meaning of my poetry has nothing but infatuation ; it is like the sting, and is (therefore) not under control."

And concludes in response to the Biblical challenge, 'Canst thou find out the Almighty unto perfection ? It is as high as heaven ; what canst thou do ? deeper than hell, what canst thou know ?' —If to comprehend means to grasp, as it were in the hand, to understand thoroughly, to see all round an object, then unquestionably this Infinite must for ever remain incomprehensible by the finite (p. 165).

1 *Mathnavī*, Vol. I, 517-8 : see also p. 202 *supra*.

2 *Kulliyāti-Shamsi-Tabriz*, p. 968.

Sirka rā gar bāyad dar jigar ;

Gū bashau sir kangubīn ū az shakar.

Ma'nī andar shi'r juz bā khabī nīst ;

Chun falāsang ast andar qabī nīst.¹

As explained by Dr. Nicholson, "Real thanks-giving for God's mercies involves the mystical transmutation that is wrought through Love ; and this cannot be expressed in words. Rūmī even knew better than Coleridge that in truly inspired poetry the meaning, 'Like wind doth blow, As it listeth, to and fro'. Here he says, 'I am unable to explain further ; if you desire to know what I intend, you must lead the mystical life under the guidance of Saints'.²

Of the highest Hypostasis, the Absolute One, who is beyond description, and is beyond the limits of attributes and qualifications, Rūmī has not naturally said anything definitely. He has always tried to avoid it, for the reason that mere description, which will always be faulty, will have no good result to the ordinary minds ; it may rather affect them seriously ; as he says, "a blade of straw will not be able to bear the mountain (*bar natābad kūh rā yak bargi-kāh*)". Now, let us see how he proceeds to describe the Absolute One. In an imaginary conversation between the devotee (poet himself) and his Spiritual Guide, Rūmī proclaims : I said to him, 'It is better that the secret of the Friend should be disclosed, please hear it through the contents of the tale. ...He said, 'Speak out openly, nakedly,

1 *Mathnavī*, Vol. I, 1527-8.

2 Commentary of the *Mathnavī*, Vol. VII, p. 111. In the *Dīwān* also Rūmī sings likewise :

Khāmūsh gar bagūyam man nuktaḥāyi-ū rā ;

Az khwīsh tan bar ā'yī warna bawad nadāmat.

(When I describe of the mysteries of Him, be silent of all egoism in you, otherwise it is only repentance).

— *Kulliyāti-Shamsi-Tabriz*, p. 166.

and without deceit. ...Remove the veil, and speak nakedly, for I do not sleep with my Beloved wearing a shirt'. I said, 'If He should become naked in the vision, neither you remain nor your bosom and waist'.

*Guftamash pūshida khushtar sirri-Yār ;
Khud tu dar ḡimmi-hikāyat gūsh dār.
Guft makshūf wa barahna wa bī-ghulūl ;
Bāz gū daf'am madih ay bu'l-fuḡūl.
Parda bar dār wa barahna gū ki man ;
Mī nakhuspam bā Ṣanam bā pīrahan.
Guftam ar 'uryān shawad ū dar 'ayān ;
Nai tu mānī nai kinārat nai miyān.¹*

Here 'kinār' and 'miyān' are really referring to space and time. But the poet describes the subject in his own allegorical way and says that when one will realize God, he will pass beyond the limitations of space and time. He continues, "If the Sun (God) by whom this world is illuminated, approaches near, all will be burnt. Do not seek, trouble, turmoil and blood-shed, so no more concerning the Sun of Tabrīz. This (mystery of God) has no end, tell from the beginning".

*Āftābī kaz way īn 'ālam furūkht ;
Andakī gar pīsh āyad jumla sūkht.
Fitna wa āshūb u khūn rīzī majū ;
Bīsh az-īn az Shams-Tabrīzī magū.
Īn nadārad ākhīr az āghāz gū ; ...²*

1 *Mathnavī*, Vol. I, 135, 137-9.

2 *Ibid.*, 141-3. In his Quatrains also Rūmī sings in the same fashion, "They said, 'All directions are full with the light of God'. The clamour came out from the people, 'Where is that Light?' and began to look to the right and to the left, being unaware (of the mystery). They said, 'For a moment look with no notice of right and left or time and space.'

*Guftand ki shash jihat hama nūri-khudā-st,
Faryād zi-khalq khāst kōn nūr kujā-st ;*

Coming to the climax of his description, he drops down, giving only a hint of the Highest One. For Rūmī knows for certain that any description with no experience of realization of the Ideal will have no effect. As Eleatic Stranger exclaims in the Sophist, "Can we ever be made to believe that motion and life and soul and mind are not present in the absolute Being? Can we imagine being to be devoid of life and mind, and to remain a venerable, holy, mindless, unmoving fixture?"¹

God cannot be known through our limited knowledge, as Rūmī would say with Boethius, and all other mystics of the world, "All that is known is not known according to the force of itself, but according to the faculty of those knowing it" and with St. Augustine and Shabistārī, the famous expounder of Sufism, "God cannot be comprehended, for if you comprehend Him, he would not be God."² Rūmī also sings in the *Mathnavī*: Every sect surmised the End (before the realization of Him), of necessity they became captives of error. To comprehend the end is not (as simple as) handloom; otherwise, why there would have been any difference in religions?—In one religion it is expounded that you are the master, for you are the knower of the Master. (Therefore) be a Man and do not come under the obligation of (other) men; proceed on, take your own head (judgment); and do not be bewildered. In one (or another religion) it is said, all these (plurality of universe) are (really) One, whoever finds the difference is a squaint-eyed low fellow. In another, how can a hundred (this plurality) be one?—whoever thinks such is rather a mad man. (In this way) every doctrine is contrary to another; how will they be one, one being poison and the other sugar?

*Bīgāna naẓar kard bahar sū chap u rāst ,
Guftand damī naẓar bakun bī chap u rāst.*

1 Quoted from *The Idea of God*, p. 360.

2 *Gulshani-Rāz*, pt. IV; and says Spinoza, "God is the cause of all things, *per se*, not *per accidens*."

Until you pass beyond sugar and poison (good and evil—and as long as there is the body, or rather the influence of it, it is very difficult to overcome the strains of good and evil), how will you get the scent of Unity and Oneness (of God)?¹

'Āqibat dīdand hargūn millatī ;

Lā jaram gashtand asīrī-zallatī.

'Āqibat dīdan nabāshad dastbāf ;

Warna kai būdī zi-dīnhā ikhtilāf.

Dar yakī guftah ki ustā ham tu'yī ;

Z-ān ki ustā rā shināsā ham tu'yī.

Mard bāsh wa sukhra'i-mardān mashau ;

Rau sari-khud gir wa sargardān mashau.

Dar yakī guftah ki in jumlah yakīst ;

Harki ā du bīnad ahwal mardakīst.

Dar yakī guftah ki šad yak chun bawad ;

In ki andīshad magar majnūn bawad. etc.

Again, "Whoever is fortunate and knower (of Divine Secrets), knows that intellect is from *Iblīs* and love is from *Ādam*. Exchange intellect for bewilderment (being absorbed in love); intellect brings suspicion, whereas in love there is Vision. Sacrifice your understanding before *Muṣṭafā* (Prophet Muḥammad, the Universal spiritual guide of every soul); say, '*ḥasbī Allāh*', for God is sufficient for me."²

Thus one with understanding or reason only cannot know God. As Shabistarī says, 'Reason cannot endure the Light of that Countenance'. The Infinite is unknowable by the human intellect in any strict sense of 'knowing', and hence the pretended science of the Infinite is a delusion. The dogmas of the scholastic theologians and of the formalists, as well as those of the secular philosophers regarding the nature and

¹ *Mathnavī*, Vol. I, 491-8. Cf. the saying of *Dhu'n-Nūn*, 'Whatever idea you may form of God in your mind, it is different from that'.

² *Mathnavī*, Vol. IV, 1402, 1407-8.

attributes of the Absolute and Infinite, are judgments of the blind man about colours, or as motes in the eye which delude the seer into the fancy that they exist in what he is looking at.¹

The whole fact of the Essence of God cannot be described 'nakedly'; therefore, 'it is better that the secret of the lovers (i.e., the mystery of God) should be told in the talk of others.'

Khushtar ān bāshad ki sirri-dilbarān ;

Gufta āyad dar badīthi-digarān.²

Really symbolism is of most importance in Mysticism. But we should always remember that it is not wholly said. Any mystic utterance is always to be considered in that vein of thought. For nothing can be understood without first realizing or experiencing that thing.³

That Inconceivable One is the Absolute One of Plotinus. Dr. Inge in his *Philosophy of Plotinus* quotes his saying thus: We must not be surprised that what excites the keenest of longings is without any form, even spiritual form, since the soul itself, when inflamed with love for It, puts off all the form which it had, even that which belongs to the spiritual world. Rabīndranāth also in his *Gītānjālī* expresses the inability to describe the Unknowable One: I boasted among men that I had known You. They see Your picture in all works of mine. They come and ask me, Who is He? I know not how to answer them. I say, 'Indeed, I cannot tell.'⁴

¹ *Gulshani-Rāz*, translated by Whinfield, pt. V.

² *Mathnavī*, Vol. 1, 136.

³ Cf. Tennyson's *Ancient Sage*:

Thou canst not prove the nameless, O my son,
Nor canst thou prove the world thou movest in ;

...
For nothing worthy proving can be proven,
Nor yet disproven.

⁴ Quoted by Florence Lederer in her *Secret Rose-garden* (or *Gulshani-Rāz*).

Therefore, Austace Haydon has truly remarked, "To define God is labour lost, for the meaning of God is a definite and specific meaning in a localised phase of the life of humanity in a definite span of time."¹

Our poet also in imitation of the Prophet has declared, "Do not lay task on me, for I have passed beyond myself in *fanā*, all my thoughts are blunted and I do not know how to praise."

Lā tukallifnī fa-'innī fī-'l-fanā ;

Kallata-'fhāmī falā uḥṣī thanā.²

The Tradition runs that on the night of his Ascension (*shabī-mī'rāj*) God said to the Prophet to praise Him, and he replied, '*Lā uḥṣī thanā-an alayka*'. Really the Ascension is nothing but the state of his Realization of God, of which the Qur'ān³ describes that when Ḥaḍrat Muḥammad was about to enter into the presence of God, he said to Gabriel, who had been his guide thus far, 'O my brother, why have you fallen behind me?' and then, Gabriel replied, 'Were I to come one finger-tip nearer, surely I should be consumed'. Spiritually Gabriel is the state of reason and understanding which drops down when the elect is one with the Reality of God, as Rūmī declares, "The reason says like Gabriel, O *Aḥmad*, if I take one step more, it will burn me. Henceforth, advance alone ; this was my limit, O King of the soul'.

'Aql chun Jibrīl gūyad Aḥmadā ;

Gar yakī gāmī niham sūzad marā.

Tū marā bagdhār zīn pas pīsh rān ;

Haddi-man īn būd ay Sultānī-jān.⁴

Again, he sings, "When *Aḥmad* passed beyond the Lotus-tree (on the boundary of Paradise) and Gabriel's place of

watch and station, the description of the elects losing all the senses in contemplation of the most Elect is not but wonder and astonishment. All senselessness (and absorption in God) is only play (and enjoyment), where is the soul there that you will describe of the soul ?"

Chun gudhasht Aḥmad zi-Sidra wa mirṣadash ;

Waz muqāmi-Jibra'il wa az ḥadash.

Hairat andar hairat āmad īn qāṣaṣ ;

Bihushī-yi- khāṣgān andar akhaṣ.

Bihushihā jumla īnjā bāzī-ast ;

Chand jān dārī ki jānpardāzī-ast.¹

Upanishad also describes of this State likewise : Reality is different from thought, and can be reached in the *turiya* state of highest immediacy, which transcends thought and its distinctions, where the individual coincides with the central reality. *Ānanda* or delight is the highest fruition, where the knower, the known and the knowledge become One.²

The Essence of God, the highest Hypostasis, has often been compared to the Ocean, Light, Love, Beauty and Truth by our poet. In the following lines where God is compared to the Ocean, Rūmī sings, "Spread we were and all one substance, and all of us were without any head and foot ; we were one in essence like the Sun, we were without any form and pure like water (of the Ocean)."³

Again, "The form was born of the Word, again it died, the wave of the same was again mixed with the Sea ; the form came out of formlessness, again it returned (to its place), for 'Verily unto Him we are returning'.⁴ And in the Qur'ān,⁵ "*innā li'llāhi wa innā ilaihi rāji'ūna*". The

¹ *Biography of Gods*, p. VII.

² *Mathnavī*, Vol. I, 128.

³ Chap. 53 ; 8-18.

⁴ *Mathnavī*, Vol. I, 1066-7.

¹ *Ibid.*, Vol. IV, 3801, 3805-6.

² *Indian Philosophy*, Vol. I, p. 165.

³ *Mathnavī*, Vol. I, 686-7 : see also p. 205 *supra*.

⁴ *Ibid.*, 1140-1.

⁵ *Qur'ān*, 2/151.

'word' (*sukhun*) referred to above, surely refers to the creative word 'kun' of the *Qur'ān* which declares, "He is the one that gives life and death, and when He decides upon an affair, He says to it, 'Be'; and it becomes."¹ The created beings are, as if, like so many waves which rise from the Ocean (God), and are again mixed with the Ocean. The waves have no origin in themselves; they come from the Ocean, they stand on the Ocean and are again mixed with It.

Likewise Love is the essence of God, the Beloved. The Beloved is one who is to be loved, and is, therefore, to be conceived, and here God has been vested with attributes, but in reality His Essence cannot be described; the state of Pure Love can only be realized. In answer to a question, 'What is (pure) Love?' — our poet says in the Preface of his second volume of the *Mathnavī*: *Chu mā shawī badāmī 'ishq muḥabbati-biḥisāb-ast; jihatī-ān gufta-and ki ṣifati-Ḥaqq ast ba-ḥaqqīqat wa nisbati-ū ba-banda mujāz ast.— Yuḥibbuhum tamām-ast yuḥibbunahu kudām ast? Al-ḥamdulī' llāhi Rabbi'l-'Ālamīna.*²

Light is the essence of the Sun, which has often been compared to God. And let us see how Rūmī brings comparison between the Sun and God: "There is nothing so wonderful as the Sun, (but) the Sun of the Spirit (God) is everlasting, it has no yesterday. Although the external Sun is single, yet still it is possible to imagine one resembling it. (But) the Spiritual Sun which is beyond the ether, cannot be conceived by reason, and is peerless externally. Where is room in the imagination for His Essence, that like of Him should come into imagination?

*Khud gharībī dar jahān chun shams nīst ;
Shamsi-jān bāqīst ū rā ams nīst.*

¹ *Ibid.*, 40/68; also refer to p. 206 *supra*.

² For its meaning refer to the Chap. on his Religion of Love *infra*.

*Shams dar khārij agarchi hast fard ;
Mīṭawān ham mithli-ū taṣwīr kard.
Shamsi-jān kū khārij āmad az athīr ;
Nabwadaḥ dar dhihn u dar khārij naẓīr.
Dar taṣawwur dhātī-ū rā gunj kū ;
Tā dar āyad dar taṣawwur mithli-ū.*¹

Strictly speaking, we cannot say anything of the Essence of God, yet for the purpose of discussion we are obliged to put forth our concepts on Him. Rūmī says, "Love desires that this discussion should be put forth; if the mirror (i.e., heart of a man) does not reflect, of what is that?

*'Ishq khwāhad kīn sukhun bīrūn bawad ;
Ā'īnah ghammāz nabwad chun bawad.*²

Every one through his words and deeds is really reflecting his own self, but these reflections are of no use, if he does not reflect rightly. And when one will reflect rightly and wholly, being free from all sins, he will find that he is only reflecting the Essence of God, which the poet describes as,

*Jumla ma'shūq ast u 'āshiq parda'yi ;
Zinda ma'shūq ast u 'āshiq murda'yi.*³

All phenomenal existence (man included) are but 'veils' obscuring the face of the Divine Noumenon, the only real existence, and the moment His sustaining presence is withdrawn they at once relapse into their original nothingness.⁴

The Ideal of Rūmī, as of all mystics, "starts from the conception that not only True Being, but Beauty and Goodness, belong exclusively to God, though they are manifested in a thousand mirrors in the Phenomenal World. 'God was', says one of their favourite aphorisms, 'and there was naught beside Him'; to which are sometimes added the words, 'and

¹ *Mathnavī*, Vol. I, 119-22.

² *Ibid.*, 33.

³ *Ibid.*, 30. Refer also to p. 140 *supra*.

⁴ Cf. Whinfield's Translation of the *Mathnavī*.

it is now even as it was then'. God, in short, is Pure Being, and what is 'other than God' (*mā siwā Allāh*) only exists in so far as His Being is infused into it, or mirrored in it. He is also Pure Good (*Khayri-mahd*) and Absolute Beauty : whence He is often called by the mystics in their pseudo-erotic poems, 'the Real Beloved', 'the Eternal Darling' and the like".¹

God is the only Reality. Rūmī says, "We and our existence are non-existent ; You (God) are the absolutely Existing One manifesting (us) the perishable ones".

Mā 'adamihāyim wa hāstihāy-mā ;

Tū wujūdi-muṭlaqī fānī numā.

Man, belonging to this phenomenal world, is really non-existing ; but he derives his transient existence from the Absolute Being. As our poet continues, "We were not, and there was no (explicit) demand on our part, yet Your Mercy listened to our unspoken prayer (and brought us into this apparent existence)".

Mā nabūdīm wa taqāḍāmān nabūd ;

*Lutfi-tū nāgufta'yi-mā miṣhunūd*²

It was through God's Mercy that man with this phenomenal world was brought to actual existence and thus realised his own potentialities. According to Ibnu'l-'Arabī, 'creation' is the emergence of the world from relative non-existence (potential existence in God's Knowledge) into concreteness and self-consciousness ; and this evolution is due to the desire of the world-ideas themselves. Existence is the gift of God and Divine gifts are bestowed only on request. The request may be either explicit or implicit, i.e., in virtue of the state or capacity of the asker ; as for example, the state of a parched plant is virtually a request for water, while a seed buried in the earth is virtually asking to grow and spring

¹ *Literary History of Persia*, Vol. I, p. 438.

² *Mathnavī*, Vol. I, 602 & 610.

up.¹ Hence, 'not-being', i.e., man and the phenomenal world, may be said to 'love' God who endows it with being, just as the beggar loves the bountiful giver. How finely Rūmī sings, "Bounty (of the Bountious One, God) is seeking the beggars and the weak, just as the fair ones seek after a clear mirror. The face of the fair is made beautiful by the mirror, just as the face of Generosity (God) is visible by the beggar. ... Beggars, really, are the mirror of God's Bounty, and those who depend on God, are with the Absolute Bounty (of Him)."

Jūd mī jāyad gadāyān wa zi'āf ;

Hamchu khūbān kā'inah jāyand šāf.

Rūy-khūbān zā'inah zībā shawad ;

Rūy-ihsān az gadā paidā shawad.

Pas gadāyān ā'yna'i-jūdi-Ḥaq and ;

*Wānki bā Ḥaqqand jūdi-muṭlaq and.*²

As already referred to, Prof. Browne has excellently summarised the Ṣūfī conception of God in relation to man and the phenomenal world.³ The Idea is also beautifully expressed in one of the *ghazals* of our poet's *Dīwān*.⁴

"Poor copies out of heaven's original

Pale earthly pictures mouldering to decay,

What care altho' your beauties break and fall,

When that which gave them life endures for aye ?"

¹ Quoted from *Fuṣūṣ al-Ḥikam*, 29 seq., and its commentary by Dr. Nicholson in his *Commentary of the Mathnavī*, Vol. 7, p. 57.

² *Mathnavī*, Vol. I, 2745-6 & 2750.

³ Refer to p. 199 *supra*. Cf also *Gulshani-Rāz* : 'Non-existence is the mirror of Absolute Existence ; God is appearing from It as a reflection of Its Light.'

'Adam ā'ina'yi-hastī muṭlaq ;

Kazū paidā-st 'aksi-tābash Ḥaq.

⁴ *Dīwāni-Shamsi-Tabrīz*, p. 343.

But, why is the creation? No Ṣūfī poets of Persia left their immortal pages unturned without singing of love which is the source of creation. Jāmī tells how and why this universe came into existence in the Introduction to his love poem, *Yūsuf wa Zuleikhā*: To its own Self It sang of loveliness; with its own self It cast the die of Love.

Nawāy-dilbarī bā khwīsh mī sākht;

Qimārī-'āshiqī bā khwīsh mī sākht.

Says Rūmī, "If thou art Love's lover and seekest love, take a keen poniard and cut the throat of bashfulness (i. e., make attempt with pure attention). Why did Majnūn work madness in a thousand forms, (and) that chosen wild one display a thousand wiles?"

Agar tu 'āshiqī-'ishqī wa 'ishq rā juyā;

Bagīr khanjarī-tīz wa babur gulūy-bayā,

Hazār gūna junūn az chi kard ān Majnūn;

Hazār shaid bar āward ān guzīn shaidā.¹

Again, Jāmī in his *Laylā wa Majnūn* sings thus:

When the dawn of Eternity whispered of Love,

Love cast the fire of Longing into the Pen.

The Pen raised its head from the Tablet of Not-being,

and drew a hundred pictures of wondrous aspect.

The Heavens are the off-spring of Love;

the Elements fell to earth through Love.

Without Love is no token of Good or Evil:

that thing which is not Love is indeed non-existent.

... ..

Without the blessing of Love how shall a man escape

from the sorrow of the inverted Wheel (of Heaven)?²

How beautifully our poet also sings of the dominance of love in explaining the famous line occurring in the *Ḥadīthi-Qudsī* — *Lau lāka lamā khalaqtu'l-aflāka* — thus: Pure Love was united with Muḥammad, for love's sake God said to him, 'If it were not for you.' — Had it not been for pure love's sake, how should I have offered an existence of the heavens? I have raised up the celestial sphere, so that you may understand the sublimity of love. ...I have made the earth so lowly, so that you may gain some notion of the lowliness of lovers. (Again) We have given greenness and freshness to the earth, so that you may be acquainted with the (spiritual) transmutation of the saints. These firm set mountains (i. e. saints) describe to you the state of lovers in steadfastness. Although that state is Reality, and this (description) is only an image of that; yet the description is made, so that it may offer you nearer to your understanding (of that state of Reality)."¹

There is another *Tradition* which is already repeated²: "I (God) was a Hidden Treasure, and I desired to be known, so I created the creation, in order that I might be known." And our poet has compared God to the Hidden Treasure in many pages of his *Mathnavī*. He exclaims, "Know that everything in the universe is a jug which is filled to the brim with (Divine) Wisdom and Beauty. It is a drop of the Ocean of His Beauty, which because of its fullness is not contained under the skin. It was a Hidden Treasure, because of its fullness it burst forth and made the earth more shining than the heaven; it surged up and made the earth a Sultān robed in satin."

¹ *Ibid.*, No. 1. From these couplets and from the context of the whole *ghazal*, it is clear that Majnūn represents a soul seeking union with God, who is the Beloved, *par excellence*.

² Under the title "*dar ma'nī'y-'ishqī-ṣādiqān wa ṣidqī-*

'āshiqān"; the translation is Browne's, quoted from his *Lit. History of Persia*, Vol. 3, p. 534.

¹ *Mathnavī*, Vol. V, 2737, 2739-40, 2742-5.

² Refer to pp. 159 & 203 *supra*.

*Kull 'ālam rā sabū dān ay pisar ;
 Kū bawad az 'ilm u khūbī tā basar.
 Qaṭra'iy az Dajla'iy-khūbī'y-ūst ;
 Kān namī ganjad zī-purri zīri-pūst.
 Ganji-makhfi bud zi-purri chāk kard ;
 Khāk rā tābāntar az aflāk kard.
 Ganji-makhfi bud zi-purri jūsh kard ;
 Khāk rā sulṭāni-aṭlas pūsh kard,¹*

Again, "I was a Treasure, a Hidden Mercy ; so I sent forth a rightly guided Imām."² And the Prophet Muḥammad, or any spiritual guide, is aware of that Hidden Treasure, the Divine Mercy ; and every one who follows him will also be able to realize Him. Our poet himself in explaining the Tradition in his own way advises thus : Demolish the House, and with the Treasure Hidden in it, you will be able to build thousands of houses.

*Khāna bar kan kaz 'aqīqi-īn yaman ;
 Ṣad hazārān khāna shāyad sākhtan.³*

That is, when by mortifying the carnal desire one will attain to spiritual upliftment, he will gain pleasure, pure, which cannot be adequately presented to the human eye.⁴

And in the Diwān⁵ Rūmī sings,

1 *Mathnavī*, Vol. I, 2860-3.

2 Another Traditional Saying, quoted by Rūmī in his *Mathnavī*. Vol. II, 364 :

*Kuntu kanzan rahmatan makhfiyyatan ;
 Fa'abta'thu ummatan mahdiyyatan.*

3 *Mathnavī*, Vol. IV, 2540.

4 Cf. *Ḥadīth* : *Ḥāsibū anfusakum qabla an tuḥāsabu wa-zinū a'mālakum qabla an tūzanū wa-mūtū qabla an tamūtū*, i.e., mortify your carnal desires and then you will find spiritual Treasure. Also Cf. *Qur'ān*, 2/88. Refer also to p. 172 *supra*.

5 *Diwāni-Shamsi-Tabriz*, no. 4.

*Ḥaq guftash ay mardī-zamān ganjī budam man dar nihān ;
 Justam ki tā paidā shawad ān ganjī-iḥsān wa 'aṭā.*

—God said to him (David), 'O temporal man, I was a Hidden Treasure ; I sought that the Treasure of Loving-kindness and bounty should be revealed. ...O spirit, make thy head in search and seeking like the water of a stream ; and O reason, to gain eternal life tread everlastingly the way of death. Keep God in remembrance till self is forgotten, that you may be lost in the Called without distraction of Caller and Call.'

The primal cause of the beginning of creation—which is signified in the fall of Ādam in the *Qur'ān*—and with it the birth of Man and the creation of the universe, is only a deviation from the nearness of God, and the moment one will be able to realize the situation, he will attain a position which is beyond description. As Rūmī says, "Ādam took a single step into the region of animal spirit, and the separation from the high seat of Paradise became the punishment of his carnal soul." Accordingly, our poet in remedying the effect advises thus,

*Rau bajū yāri-khudāyī rā tu zūd ;
 Chun chunān kardī khudā yāri-tu būd.*

And when by following the spiritual guide any one develops in the spiritual path, he realizes the stages which the poet describes as, "Sometimes a Sun and sometimes an Occan thou wilt be, sometimes the mount *Qāf* and sometimes the 'Anqā thou wilt be ; (but) in thine own essence thou art neither this nor that, O thou, who art beyond all conjectures and more than more."¹ This is the real nature of the Divine Man, the Essence of God, coming to the earth with garb of bodily forms.

As regards the real nature of God, Rūmī exclaims, "Both

1 *Mathnavī*, Vol. II, 15, 23 & 54 5. Refer also to p. 202-3 *supra*.

the *mushabbih* (one who asserts the Divine immanence in all beings and things of the world) and the *muwahhid* (one who asserts the transcendence of God that He is beyond the conception of human beings, and that He should not be connected with the things of the world) are bewildered by Thee, O Thou, who art (really) without form, appearing in so many forms. Sometimes the (conception of) *muwahhad* (God as the only real Being) is destroying the *mushabbih* ; sometimes these forms lie in the way of *muwahhid*."

Az tu ay bi-naqsh bā chandīn šuwar ;

Ham mushabbih ham muwahhid khīra sar.

Gah mushabbih rā muwahhad mī kanad ;

*Gah muwahhid rā šuwar rah mīzanad.*¹

The varying states of consciousness that make up the inner life of the mystic swing him to and fro between these two ways of contemplating Reality, so that he falls into bewilderment. Sometimes the multiplicity of phenomena throws a veil over the One whom they manifest, while at other times an overwhelming experience of the One blots out all the created forms of which He is the Essence. God is both immanent in all beings, and yet transcendent, being beyond the conception of human beings.

W. R. Inge says. "The One is manifested in a multiplicity of aspects, in which it appears polarised but not dissipated or even divided. For even as St. Augustine says of the Omnipresence of God that He is not only present in all things, but present in His totality in all things, so Plotinus teaches that the whole is potentially present in each one of its parts. This 'Intelligible World' is the real world ; in it God is immanent, and yet He is transcendent, because it is only as His thoughts and for His pleasure that this whole fair picture is outspread."² But we without ascertaining the fact,

¹ *Ibid* , 57-8.

² *Personal Idealism and Mysticism*, p. 8-9.

cannot know for certain what He is. For only God can know God. As Rūmī continues his lines, "Your calling (God) 'formless' or 'with forms' is vain, without your liberation from form. It is with him who is all kernel (purified) and is released of the influence of the skin to judge whether He is formless or with forms. ...When the mirror of your heart becomes clear and pure, you will find (spiritual) images which are not of water and clay, you will behold both the image and the image-maker, both the carpet of (spiritual) empire and the carpet-spreader."

Nā-muṣawwar yā muṣawwar guṣṭanat ;

Bāṭil āmad bī zi-šūrat rastanat.

Nā-muṣawwar yā muṣawwar pīshī-ūst ;

Kū hamah maghz ast u bīrūn shud zi-pūst.

Ā'ina'i-dil chun shawad šāfī u pāk ;

Naqshahā binī bīrūn az āb u khāk.

Ham babīnī naqsh u ham naqqāsh rā ;

*Farshi-daulat rā u hum farrāsh rā.*¹

Accordingly, our poet concludes thus : "The imagination of my Friend brought forward (an image) like Khalīl (Abraham)²,—its form an 'idol'³ ; (but) its reality 'a breaker of idols'. Thanks be to God, that my spirit beheld in the imagination his own imagination."

¹ *Mathnavī*, Vol. II, 68-9, 72-3. Cf. also Qur'ān (51:48) :
We have spread out the earth (*al-arḍa farashnāhā*).

² *Qur'ān*, 21 ; 52.

³ Cf. *Gulshani-Rāz* : God reveals Himself in all forms of worship ; an Idol in its essence is not unreal (*ki but az rūy hastī nīst bāṭil*). In the *Dīwān* also Rūmī says, "When the spirit lovingly embraces thee, in thy presence all images become spirit."

Rūh chu az mīhr kinārat girift ;

Rūh shawad pīshī-tu jumla nuqūsh.

(*Dīwānī-Shamsi-Tabrīz*, p. 235)

Chun Khalīl āmad khayālī-yārī-man ;
Ṣūratash but ma'nī'i-ū but-shikan.
Shukr yazdān rā ki chun ū shud padīd ;
Dar khayālash jān khayālī-khud badīd.¹

Any conception of God might bring forward an image, which in reality, is the image of his own thought. But when one will be absorbed in the Divine Unity, all ideas of otherness will vanish away, and he will be the same as He.²

Likewise, says Shabistārī, "From blindness there arose the doctrine of immanence (*tashbih*), and from one-eyedness that of God's transcendence (*tanzīh*). From the same cause there arose the false and vain (theory of) transmigration of soul (*tanāsukh*), since it had its origin from defective sight. He is like one born blind, cut off from all perfection, the man who follows the road of schism (*i'tizālā*). The men of externals (*ahli-ẓāhir*) have opthalmia in both the eyes, for they in external objects have nothing but the externals. The scholastic theologian who has no perception of Unification (*Tawhīd*), is in utter darkness in clouds and bondage of dogmas (*taqlīd*). Whatever each says about Him, more or less, affords a specimen of his own power of insight. The Divine Essence is freed from

¹ *Mathnavī*, Vol. II, 74-75.

² Hindus are also not really worshippers of 'Idols'; yet their Upanishad ordains, "The *Ātmā* cannot be understood through study, intelligence or knowledge; when any one hankers after with utmost submission, He appears with an expressive form" (*Kaṭha*, 1; 2/23). Also Cf. a couplet from *Kulliyāti-Shamsi-Tabriz*, p. 427:

Naqshi-Hindū-st khānqah dili-man ;
Az birūni-tan-ast āramash.

(My heart is the Idol of Hindu monastery; it gets relief when it is out of bodily embarrassment).

quality, quantity and relation; let His glory be exalted above what they say of Him."¹

Though the nature of God cannot be conceived, nevertheless with the aid of images, similitudes and metaphors, most people would form a conception of the Divine nature. Rūmī says, "Our King (God) gave us the permission, 'Celebrate (the praises of) *Allāh*'";² He saw us in the fire and gave us light. (For *dhikr* is the only solace to an afflicted heart.) He said, "Although I am pure of (exempt from) your commemoration, (and) pictorial ideas are not suitable to Me, yet he who is intoxicated with pictorial idea and imagination (of God) does not comprehend (Me) except with similitudes. Bodily commemoration (praises uttered by the tongue) is the fancy of an ignorant man; Kingly attributes are remote from these (forms of speech)."³ And the best *dhikr* is that which is done with the heart (*bi'l-qalb*), not with the tongue (*bi'l-lisān*).

In fact, the true nature of God cannot be described by words. It is unknowable save by himself, who has realized God. As Rūmī says, "When the soul became lost in contemplation, it said this, 'None but God has contemplated the beauty of God'.

Chun rūh dar naẓāra fanā gasht in baguft ;

Naẓāra'i-jamālī-khudā juz khudā nakard.⁴

Really none has the true idea of God but he who can say like Maṣṣūr, 'I am God or the Truth (*ana'l-Ḥaq*).

The perfect Man who has realized God, though he is

¹ *Gulshani-Rāz*, 105-111. Cf. *Qur'ān*, XVI, 3.

² *Qur'ān*, 33; 41.

³ *Mathnavī*, Vol II, 1715-8.

⁴ *Dīwāni-Shamsi-Tabriz*, no. 23. Cf. *Upanishad*: "Sa yo ha vai tat paramam, Brahma veda Brahmaiva bhavati" (One who knows the Highest Self, becomes the Self Itself)—*Muṇḍaka*, 3; 2/9.

Eternal and Divine in his Essence, is not God absolutely, but God as manifested in a phenomenal form. As Shabistarī says, "A single *mīm* divides *Aḥad* (One) from *Aḥmad* (or *Muḥammad*)—the world is immersed in that one *mīm*." Now the letter *mīm*, having the numerical value of 40, symbolises the forty grades of emanation from Universal reason down to man; and the first emanation becomes identical with the last in the sense that Perfect Man, of whom the Prophet *Muḥammad* is the supreme type, is the Essence of Universal Reason. As is also declared in the *Gulshani-Rāz*: "The One was made manifest in the *mīm* of *Aḥmad*; in this circuit the first emanation became the last."¹ Says S. Radhakrishnan, "Though the God of religion is a limited expression of the Absolute, it is not a mere imaginative representation. In the development of the Absolute into the Universe conceived by the finite mind, the first existent being is the God or the Universal Soul possessing self-consciousness. He is the Absolute Personified."²

In Islam *Muḥammad* is the excellent type of a Perfect Man and the exhibition-place of all the Divine names and attributes. The first emanation from God was this Universal Reason, the soul of the Perfect Man, and this descended, through the intermediate emanations into men, and is again carried upwards by the Perfect Man in his ascent to Unity, and is united with the One. So Rūmī advises thus: "Like Ishmael lay your head before Him; gladly and laughingly give up yourself before the spiritual guide's dagger. — In order that your soul may remain laughing into Eternity like the pure soul of *Muḥammad* with the One God."

¹ *Gulshāni-Rāz*, 20; and its following couplet:

Aḥad dar mīmi-Aḥmad gashta ḡāhir;

Dar in daur āmad awwal 'ayini-ākhir.

² *Indian Philosophy*, Vol. I, p. 233.

Hamchu Ismā'il pīshash sar banih;
Shād u khandān pīshi-tīghash jān badih.
Tā bamānad jānat khandān tā abad;
*Hamchu jāni-pāki-Aḥmad bā Aḥad.*¹

(ii) Attributes of God

As we do not comprehend God except with similitudes, Rūmī attempts to give us a faint idea of God by comparing Him with so many beings of the world. He says, "...Whatever God wills, shall come to pass, for He is the Ruler over the worlds of space and non-spatiality.

Hāsha li'llah aysha shā'-Allāhu kān;
Hākīm āmad dar makān wa lā-makān.

"The kingdom is His Kingdom, the command is His; that Satan is the meanest Dog at His door. If the dog of a Turkoman (compared to God) is lying at the door, with his face and head resting on the threshold,—the children of the house are pulling his tail (and) he is humble to the hands of the children. But if a stranger passes by, he rushes at him like a lion, — (for carrying the order of God) 'O Devil-dog, continually examine (to see) when the creatures set foot on this Way,"²

¹ *Mathnavī*, Vol. I, p. 227-8.

² Cf. *Qur'ān*, VII; 16-17: He (Satan) said, "As Thou hast thrown me out of the Way, I will surely lie in wait for them in Thy straight way. Then will I surely come to them from before them, and from behind them, and from their left hand side, and from their right hand side, and Thou shalt not find most of them thankful."

continually attack and prevent them (creatures of God) to see who (among them) is female (weak) in respect of sincerity and who is male. For what purpose then is (the prayer) 'I take refuge (with God from the accursed Satan)',¹ when the dog in his arrogance has run so swiftly?—This (prayer of) 'I take refuge' is (like that of) 'O Turkoman of Khirā, call your dog off and make the way clear, so that I may come to the door of Thy tent, and beg what I need from Thy bounty and riches'. If a Turkoman is incapable of (restraining) the dog's fury, (the prayer)—'I take refuge' and the cry of distress is of no use, as the Turkoman may also say, 'I take refuge from the dog, for I am helpless against the dog in my house; (as) you cannot come to the door, I also cannot come out from the door'. Shame be on that Turkoman and the stranger-guest, that one dog binds the neck of both of them. God forbid, if the Turkoman utters a shout, what of the dog, even a lion would vomit blood. (But the thing is,) O thou, who hast called thyself the lion of God, for many years thou hast been powerless² against a dog (your carnal soul); how should this dog hunt on thy behalf, when thou manifestly become a prey to the dog?'³

Our life is a long journey to reach the Eternal, who is the source of Bliss and Happiness. With our birth we have been separated from our original Home, compared to the tent of the Turkoman. Now we are proceeding to that Ideal. The lower passions obstruct us on the Way; when these will be surpassed, we shall find that we are really of His place. But owing to

1 Cf. the *Qur'ānic* dictum: *a'ūdhu bi-'llāhi min al-shayṭāni'r-raḥīm*.

2 Cf. the Upanishadic dictum: *Nāyamātmā balahīnena labhya* (or the Self cannot be achieved by the weak and powerless) — *Muṇḍaka*, 3; 2/4.

3 *Mathnavī*, Vol. V, pp. 188-9.

our being afflicted with the presumed faults we make ourselves far removed from the House. Therefore, as long as we are under this presumed state of mind, we must subdue our lower passions. The body with its sensual appetites has been given to us only to hunt the quarry and thereby to reach God, not for becoming absorbed in lesser enjoyments of the world, whose ultimate result is loss and ruin of life. Here, as God is compared to the Turkoman of the Tent, the children of the House may be compared to the angels in Heaven, or those who have realized their Reality by reaching God, and the stranger-guests are the men of this world who are proceeding to the Ideal.

God has been compared to a Great Painter in the following lines. And our poet's using of this parable of the Painter is only to show that God is the source of all good and evil, and His bestowing of evil is also a proof of His perfection. Rūmī says, "A Painter painted two kinds of pictures—beautiful pictures and those devoid of beauty. He painted Joseph and the beautiful Fairies, and also the ugly Satans and devils. Both the kinds of pictures are (proof of) His Lordship; they are not the proof His ugliness, but the proof of His bounty. He makes the ugly to extreme ugliness; He paints it with all ugliness. —So that the perfection of His skill may be displayed, (and that) the denier of His Lordship may be put to shame. And if He cannot make the ugly, He is deficient (in skill); for this reason He is the creator of both the fire-worshipper and the sincere. From this point of view both Infidelity and Faith are bearing witness (to Him), and are bowing down in worship before His Lordship. But know that the faithful one bows down willingly, for he is seeking after God's pleasure and will. The infidel also is a worshipper of God unwillingly, but his aim is for a different kind of desire.¹ He builds the King's fortress in good order,

1 Cf. *Qur'ān*, 3; 77-8: "And all creatures of the heaven and

but he is claiming to be the owner of the building. He has become a rebel, as he wishes to be the owner of that, but verily, in the end the fortress comes to be the King's. The believer (also) keeps the fortress in good order, but for the sake of the King, not for his own power and prestige. The ugly one says, 'O King, the creator of the ugly, Thou art able to create both the ugly and the beautiful.' And the beautiful one says, 'O King of beauty and comeliness, Thou hast made me free from defects'.¹

The faithful and the unbelievers of God are but the two different sides of a Picture which cannot be complete, if their ugliness and beauty are not shown side by side. The Pen is in the Master's hand; He would do everything of painting, as is necessary for the requirements of the completeness of the picture. Both the beautiful and the ugly are bound to obey God, as they are ungrudgingly under the Pen of the Master; and He will paint them according to His will, as they by their aptitude of minds appear themselves before the Painter, who is always changing the different colours of ugliness and beauty, as the colours fit themselves to be so. The Painter is thus the Great Creator of the world, which is His eternally developing Picture, ever being refreshed and renewed with colours, which are the different aptitudes of minds of the faithful and the unbelievers.

And in this sense God has also been described as a Dyer; and our poet says, "The good colours are from the vat of purity; and the colour of the wicked is from the black water of iniquity. The 'baptism of God'² is the name of that

the earth have bowed down to Him, willingly or unwillingly, and unto Him shall they return."

1 *Mathnavī*, Vol. II, 2537-50.

2 Cf. *Qur'ān*, II, 138: (Our Religion is) the Baptism of God, and who can baptize better than God? And it is He whom we worship.

subtle colour; the curse of God is the smell of that gross colour".

Ranghāyi-nīk az khummi-ṣafā-st;

Rangi-zishtān az siyāh ābah'i-jafā-st.

Ṣibghata'llah nāmi-ān rangi-lāf;

La'natu'l-llāh būy-ān rangi-kathīf.¹

These different colours, as different aptitudes of mind of the good and the bad, are unstable; not only this, the forms of the body and with these the various forms of the world have no real existence, but are unstable like the different letters of the alphabet and figures which are scribed on the picture (figuratively the world) which itself has no real basis. How beautifully the poet addresses God, "Thou hast made the *nūn* (a letter resembling the eyebrow), the *ṣād* of the eye, and the *jīm* of the ear, as a distraction to hundred intellects and understandings. By these letters of Thine the intellect becomes perplexed; go on scribing, O accomplished Painter! At each moment Thou shapest beautifully pictured forms of imagination, suitable to every thought, upon non-existence".

Nūni-ābrū ṣādi-chashm wa jīmi-gūsh;

Bar nawishti fitna'i-ṣad 'aql u hūsh.

Z-ān harūfat shud khirad bārik rīs;

Naskh mīkan ay adībi-khush nawīs.

Dar khuri-har fikr bastah bar 'adam;

Dam badam naqshi-khayālī khush raqam.²

God is also compared to a Dice-player who is absent from the scene, only the game on the table (of the World) being

Ṣibghat (baptism) originally means dye or colour, signifying that the baptized person gets a new colour in life. "God has imbued us, the true believers with faith and knowledge of His Unity, in which our hearts are steeped like garments in the Vat of the Dyer."

1 *Mathnavī*, Vol. I, 765-6.

2 *Ibid.*, Vol. V, 311-3.

visible. Says Rūmī, "Our being single or wedded is not on account of sensual desire; our life is only a die in the hand of God. ... (And we are thrown) into what place? — into that place where place finds no admittance; and where nothing exists except the lightning flash of the Moon of Allāh."

Fardī'i-mā juftī'i-mā na az hawā-st;

Jāni-mā chun muhra dar dasti-Khudā-st.

Tā kujā ānjā ki jā rā rāh nīst;

Juz sanā barqi-mahi-Allāh nīst.¹

God is represented as the Dice-player who while playing the game (of creation) from behind the scene, throws the different dice to the pocket (of non-existence) when they are fit to be thrown there; — that place cannot be described with the limit of time and place, and that is the stage of a self-less soul to be merged with God.

That God is the only Agent has finely been described in his *Dīwān*. Says Rūmī, "My heart is as a pen in Thy hand; Thou art the cause if I am glad or melancholy. Save what Thou willest, what will have I? — Save what Thou showest, what do I see? ... In the vessel where Thou givest colour to the soul; who am I, what is my love and hate?"²

God is the only Living One; all other beings are really non-existent and are sure to die sooner or later. Says Rūmī, "Though you may be like the loftiest sun or pure moon, and whether you are a foolish person or a learned being, you are helpless at the time of death. If you are a *muftī* or a *maulā*, at the time of death, you are helpless; like Shamsu'd-dīn Tabrizī, you did never find and will never find (who is ever-lasting)."

Agar khurshīdī-a'lā'ī wa gar māhi-musaffā'ī;

Wa-gar nādān u dānā'ī ba-waqtī-marg darmānī.

¹ *Ibid.*, Vol. VI, 2143 & 2145.

² *Dīwāni-Shamsi-Tabriz*, no. 30.

Chu Shamsu'd-dīn Tabrizī nadīdī u nadīda-stī;

Agar muftī wa maulā'ī ba waqtī-marg darmānī.¹

However much we may describe God comparing Him with the beings of the world, His real identity cannot be understood before realizing Him. Before comparing Him with the other beings of the world, let us cite the comparison of God with Mother, and this phenomenal world with the nurse. Says Rūmī, "The nurse is borrowed for three or four days; do Thou, O Mother, take us into Thy bosom."

Dāya 'āriyat bawad rūzī si chār;

Mādarā mārā tu gīr andar kinār.²

Again, "We are the family of the Lord, and craving after milk; he (prophet) said, 'The people are God's family'."

Mā 'iyālī-Haḍratīm wa shīr-khwāh;

Guft al-khalqu 'iyālun li-'l-'ilāh.³

How do we, the created beings, dare to understand God, who is our Creator, before advancing to the same position as He? He is untouched by change or variation, and is exempt from plurality or multiplicity, while we are always related with these. "Every 'how' and 'why' has made its appearance through Him; but in Himself He transcends every 'how' and 'why'. Everything is perceived by Him, while He is beyond perception. The outward eye is too dull to behold His Beauty (or Reality), and the eye of the heart is dimmed by the contemplation of His perfection."⁴ Says Rūmī, "All these 'hows' and 'whys' are tossing like foam on the surface of the unconditioned Sea (God). In its Essence and action there are no opposite and like; by It (alone) are the (apparent)

¹ *Kulliyāti-Shamsi-Tabriz*, p. 784.

² *Mathnavī*, Vol. V, 698.

³ *Ibid.*, Vol. I, 927. Cf. *Ḥadīth*: All creatures are God's family, and the dearest to God are those who are most beneficial to His family.

⁴ *Lawā'ih*, XIII.

existences clothed in robes. How can an opposite put forward on its opposite any (idea of) Being and Existence? —rather it flies and escapes from that. What is *nidd*? It is like (*mithl*). —It is the like of good and evil. How can like make its own like? When there are two likes, O God-fearing one, how can one be more fit than the other for the purpose of creating? Opposites and likes are (like) the countless leaves of the garden—which are floating on the surface of the Sea (God) who is without any like and opposite. Know that the victory or the defeat of the Sea (i.e., contradictory attributes of God) is unconditioned; how can there be any 'how' in the essence of the Sea?"

*Īn hamah chun wa chigūnah chun zabad ;
Bar sari-daryāy-bīchun mī ṭapad.
Didd u niddash nīst dar dhāt wa 'amal ;
Zān ba-pūshidand hastihā ḥulal.
Didd did rā būd u hasti kai dihad ;
Balki azū bagrizad wa bīrūn jihad.
Nidd chi bwad mithl mithli-nik u bad ;
Mithl mithli-khwīsh-tan rā kai kunad.
Chunki dū mithl āmadand ay muttaqī ;
Īn chi aulātar az ān dar khālīqī.
Bar shumāri-bargi-bustān didd u nid ;
Chun kafī bar bahri-bī nidd-ast u did.
Bī chigūnah bīn tu burd wa māti-bahr ;
Chun chigūnah ganjad andar dhāti-bahr.¹*

The various descriptions of the attributes of created beings have their opposites and likes, and necessarily they are under limits of 'how' and 'why'. Their attributes are always relative and limited. But the attributes of God are unconditioned and are always absolute. The Absolute One has His attributes always absolute. How can His attributes be understood through the attributes of the finite beings, not to

2 *Mathnavī*, Vol. VI, 1617-23.

say of finite beings realizing the Essence of God!

Besides, the attributes of God and His Essence are quite different. The poet says, "A created being sees only the veiled man (God) as proceeding from His attributes (i.e., looks after the actions of God, as are apparent in this world); he who is absorbed in the attributes has lost the Essence (of God). (But) those who are united (with God), O son, how will they look after the attributes of Him? When your head is at the bottom of the river, how will your eye fall on the colour of the water? And if you come back from the bottom to the colour of the water, you receive only a coarse woollen garment in exchange of silk, i.e., the real identity of God cannot be described.

*Sun'u bīnad mardī-mahjūb az šifāt ;
Dar šifāt ānast kū gam kard dhāt.
Wāsilān chun gharqi-dhātand ay pīsar ;
Kai kunad andar šifāti-ū naṣar.
Chunki andar qa'ri-jū bāshad sarat ;
Kai barangi-āb uftad manṣarat.
War barangi-āb bāz ā'i zi-qa'r ;
Pas palāsī bastadī dādī tu sha'r.¹*

Again, the poet, in connection with the story of the miracle shown by Ibrāhīm bin Adham, says, "From the garden they bring to town only a branch, how will they carry the whole garden and the orchard? —specially, a garden (the abode or nearness of God) of which this heaven is but a leaf; nay, that is the kernel, and this other (phenomenal world) is the husk."

*Khāṣṣa bāghī kīn falak yak bargi-ūst ;
Balki ān maghz ast wīn dīgar chu pūst.²*

The saints who have realized God, cannot describe to the

1 *Mathnavī*, Vol. II, 2812-5.

2 *Ibid.*, 3230-1: Refer also to p. 114-5 *supra* where the miracle is discussed.

ordinary people, the whole of it. The saint realising the identity of God is like one who is in the Garden and turns into Divinity, but when he comes out of it, he is the Divine man, compared to a branch of the garden. The heaven is the abode of the angels and it represents the angelic or good side of human beings, and therefore, is compared to a leaf of that garden; but this phenomenal world which is full of sense-perceptions is only the husk which has no reality.

God is the only Reality; there is nothing besides His self; but as we cannot conceive of this, there are the figurative uses of Hell and Heaven, the Satan and the Angels. The whole universe that is visible to us in so many forms is nothing but the reflection of the One Absolute God. The poet says in explanation of the verse of the *Qur'ān* (57, 4), 'He (God) is with you, wherever you are (*wahūa ma'akum aynamā kuntum*)': "If we come to ignorance, that is His Prison (or Hell); if we come to knowledge that is His Palace (or Heaven). If we come to sleep, we are His intoxicated ones, and if to wakefulness we are in His hands. ... If we come to anger and fighting, it is the reflection of His might, and if to peace and forgiveness, it is the reflection of His love."

Gar bajahl ā'im ān zindāni-ūst;

War ba-'ilm ā'im ān aywāni-ūst.

War bakhwāb ā'im mastāni-wayīm;

War babidārī badastāni-wayīm.

War bakhashim wa jang 'aksi-qahri-ūst;

War baṣuḥ wa 'udhr 'aksi-mihri-ūst.

(In short) who are we? In this complex world, what other things has He who is (straight and single) like *Alif*? —Nothing, nothing."¹

¹ *Mathnawī*, Vol. I, 1510-1 & 1513-14: refer also to p. 201 *supra*.

As we know that the foundation of our creation is based on contraries (which fact will be discussed more elaborately in the next chapter), necessarily we are fighting for (or inflicting) injury and (gaining) advantage. The world is maintained by means of this war,—look to the elements, so that the secret of creation may be solved. The four elements are the four strong pillars by which the roof of this world is built. Each pillar is a destroyer of the other; the pillar 'water' is the destroyer of the pillar 'fire'.¹ ...What is our life? Our poet exclaims, "Life is the harmony of contraries; death is the fact that war arose between them".² "Really since colourlessness became the captive of colour a Moses came into conflict with another Moses (i.e., Pharaoh), when you attain to that colourlessness which you originally possessed, Moses and Pharaoh³ are at peace with one another."⁴

Moses and Pharaoh both were followers of Reality, though outwardly the former keeps the way, while the latter has lost it. The appearance of contrariety is necessary for the complete manifestation of God in the world. Hence, in successive ages His Beautiful and Terrible attributes are personified and displayed as antagonists, contending for mastery, though essentially they are One, as He is One. In the same way the Scriptures of the Hindus also describe of two Powers contending for mastery, such as the characters

¹ *Ibid*, Vol. VI, 47-50.

² *Ibid.*, Vol. I, 1293.

³ Moses and Pharaoh are the two characters of the *Qur'ān*, one treading on the right way, and the other on the wrong path; but according to Rūmī, Pharaoh is also conceived as 'walking on the right way with Moses, though seemingly opposed to Him, and yet bitterly lamenting this apparent antagonism.'

⁴ *Mathnawī*, Vol. I, 2467-8: refer also to p. 70 *supra*

of *Rāma* and *Rāvaṇa*,—*Rāma* personifying the Beautiful side, and *Rāvaṇa*, the Terrible side. And both of them, though contradictory to each other, were originally the devout worshippers of the All-Powerful God.

This theme has also been depicted in other Scriptures of the Hindus. For example, we may cite the two most popular Sacred Books of them, viz., the *Caṇḍī* and the *Gītā*. In the *Caṇḍī* the story, in short, may be described thus: *Suratha* being defeated by his enemies in his own Kingdom, goes to the forest where he hears from the saint *Medhas* the description of the fight between the Goddess *Durgā*, the All-Powerful One, and the demons,—the fight in which the Goddess triumphs at last. Spiritually *Suratha* is the good soul, and *Medhas* the pure Reason, through which a soul ultimately realises his Identity with God, when the demons, the evil influences in a man, that banish the soul from the Kingdom, figuratively the body, where the senses dominate, are finally defeated or crushed by the power of reliance on God.

In the *Gītā* also the same theme is illustrated in another way. The first line of the Book runs thus: Said *Dhṛtarāṣṭra*, 'What did my people and the *Pāṇḍavas* do, O *Sanjaya*, when they assembled together in the holy field of *Kurukṣetra*, desirous to do battle?' And in the *Gītā* is given the advice to *Arjuna* by Lord *Kṛṣṇa* before he is going to fight against his cousins and relatives who are defeated and crushed down at last. Spiritually *Dhṛtarāṣṭra* is the mind that is blind, and without being active is only viewing the actions of his different contradictory qualities in him; his people are the evil influences in a soul, and the *Pāṇḍavas* are the good qualities there, which through their reliance on the Supreme Lord, crush down the passions. The *Gītā* illustrates very finely the different ways of realising God who is the Higher self, and the soul being purified of its lower self, merges in that Higher One, when it realises that he is the same as He.

According to the Zoroastrians also Ahuramazda is the originator of both the good-mind and the evil-mind which are found in every human being. And these two final causes are called *Spenta mainyush* ('the beneficent spirit') and *Angro mainyush* ('the hurtful spirit') through which their Supreme Lord reveals out the creation of the world. These two spirits are inseparable, though opposed to each other. "The beneficent spirit appears in the blazing fire, the presence of the hurtful one is marked by the wood converted into charcoal. *Spenta-mainyush* has created the light of the day, and *Angro-mainyush* the darkness of the night; the former awakens men to their duties, the latter lulls them to sleep. Life is produced by *Spentamainyush*, but extinguished by *Angromainyush*, whose hands, by realising the soul from the fetters of the body, enable her to rise into immortality and everlasting life."¹

Says Rūmī, "Know that both these (good and evil) flow from the same origin; pass on from them both, (and) go to their Origin, i.e., avoid the distinction between good and evil and do realise God. Without the touchstone you will never know with your judgment the distinction between the impure gold and the fine gold."² The touch-stone is the realization of God, "who has no like or opposite, and who is the ultimate source of all good and evil, faith and infidelity, and all other opposites, since these are nothing more than reflections of the Divine Attributes of Beauty, Majesty, Mercy and Wrath, etc., i.e., aspects in which God reveals Himself to human minds. Such contradictions, though proper to the world of appearance, are transcended and unified in the mystic vision of Reality. The mystic, 'seeing by the Light of God', knows that the infinite Divine perfections include all that we describe as good or bad. Rūmī bids his readers 'break through to the Oneness',

¹ *Language, Writings and Religion of the Persis*, p. 304.

² *Mathnavī*, Vol. I, 298-9.

abandon their evil selves and the world in which evil is at war with good, and seek union with the Absolute Good".¹

God in reality creates all causes and effects, though logically every cause seems to be the effect of another cause. All the apparent causes are really obeying the orders of God, who is the ultimate source of all cause and effect. Our poet says,

Tū zi-Qur'ān khwān tafsīri-bait ;

Gutf īzād mā ramayta idh ramayt.

Gar bap-irrānīm tīr ān nai zi-mā-st ;

*Mā kamān wa tīr-andāzash Khudā-st.*²

He also utters likewise, "If the fire of your nature makes you sorrowful, its burning is by the command of the King of religion (God). (And) if the fire of your nature makes you joyful, it is the King of religion who puts it therein. (Therefore) when you feel pain, ask pardon of God ; the pain by command of God will be soothing. (For) when He pleases, pain itself becomes joy, and any bondage itself becomes freedom."

Chunki gham bīnī tu istighfār kun ;

Gham ba-amri-Khāliq āmad kār kun.

Chun bakhwāhad 'aīnī-gham shādi shawad ;

'Aīnī-bandi-pāy āzādī shawad.

Then our poet with a play of words says the same thing that the God is the source of all actions though the real Agent

1 Commentary of the *Mathnavī* by Dr. Nicholson, Vol. VII, p. 32. Cf. also *Dīwānī-Shamsī-Tabrīz*, p. 211 :

Īn zamān wa ān zamān baiḍa ast u murghī kandar āst ;

Muḍlim wa ishkasta par bāshad haqīr wa mustahān.

Kufr u imān dān darīn baiḍa safīd wa zarda rā ;

Wāṣil wa fāriq miyānshān barzakhun lā yabghiyān.

Baiḍa rā chun zīri-parri-khwīsh parwarad az karam ;

Kufr u dīn fānī shud wa murghī-wahdat par-fishān.

2 *Mathnavī*, Vol. I, 615-6.

may not be seen by every eye. Rūmī continues, "What is the meaning of this *sabab* (cause) in Arabic ? — say 'rasan' (cord). This 'cord' came into this well (world) by (Divine) artifice. The revolution of the water-wheel is the cause of the cord—it is a fault not to see the Mover of the water-wheel."

Īn sabab chi bwad batāzī gū rasan ;

Andar īn chah īn rasan āmad bafan.

Gardishi-charkhah rasan rā 'illat ast ;

*Charkha-gardān rā nadīdan zallat ast.*¹

The poet, then, illustrates this theme by homely illustrations. He sings, "All these are creations of God without any partner, though the consequences of them are imputed to us. Zaid let fly an arrow towards 'Amr ; his arrow pierced 'Amr like a leopard. Throughout the year the pain is persisting—the pains are created by God, not by man. If Zaid, the shooter, died of fright at that moment, yet the pain would be continuing till ('Amr's) death. You call Zaid, the shooter, the killer for the reason that he ('Amr) died of the result of the hurt. You impute the results to him (who is the apparent cause), although all of them are the work of the Creator.... So with sowing, breathing, (laying-) snares (to others) and sexual intercourse—the results of all these are determined by God."

Bī sharīkī jumla makhluqī-Khudā-st ;

Ān mawālīd archī nisbatshān ba mā-st.

... ..

Hamchunīn kisht wa dam wa dām wa jimā' ;

*Ān mawālīd-ast Haq rā mustafā.*²

Though everything is determined by the Will of God, He does not ordinarily take the main part in any action, and it is done through secondary causes. Rūmī says, "God has established an approved law, and (also) causes and ways

1 *Ibid.*, 834-7 & 847-8.

2 *Ibid.*, 1662-8.

for those who seek Him under this blue vault. Most actions happen according to this approved law, and sometimes the Divine Power breaks the law. He has established the suitable laws and customs; again, He has made the miracle, a breach of the customs. Although without cause any advancement does not reach us, yet Divine Power is not incapable of doing without cause. ...The Causer (God) brings (into action) whatever He wills; the Absolute Power tears up the causes; but for the most part He lets the execution (of His will) follow the causation, in order that a seeker may be able to pursue the object of his desire. When there is no cause, what may the seeker pursue? There he should have a cause to be visible in his way. These causes are veils on the eyes, for every eye is not capable of understanding His work. ...Everything good or bad is issued from the Causer; causes and means are nothing."

Sunnatī banhād u asbāb wā ṭuruq;

Ṭalībān rā zīri-īn azraq tutuq.

Bishtar aḥwāl bar sunnat rawad;

Gīh qudrat khāriqi-sunnat shawad.

Sunnat wa 'ādat nihāda bā mazah;

Bāz kardah kharqī-'ādat mu'jizah.

Bī-sabab gar 'izz ba-mā mauṣūl nīst;

Qudrat az 'azli-sabab ma'zūl nīst.

Harchi khwāhad ān musabbib āwarad;

Qudrati-muṭlaq sababhā bar darad.

Līk aghlab bar sabab rānad nafādh;

Tā badānad ṭalībī justan murād.

Chun sabab nabwad chi rah jūyad murād;

Pas sabab dar rāh mī bāyad padīd.

Īn sababhā bar naẓarhā pardahā-st;

Kih na har dīdār ṣun'ash rā sazā-st.

Az musabbib mī rasad har khayr u shar;

Nīst asbāb wa wasāyṭ ay pidar.¹

1 *Ibid.*, Vol. V, 1543-6, 1548-51 & 1554.

When a man advances spiritually, he will find that causes and means are nothing. As the poet exclaims, "When the eye has become capable (of spiritual light), it sees without causes. As you are with sense-perceptions, you are always careful of causes (and means). He whose spirit has surpassed the boundary of natural properties—to him belongs the power to tear off the causes. That eye sees the fountain of the miracles of the prophets as being without cause, not from water and clay (i. e., the miracles are not dependent on material causes)."

Bī sabab bīnad chu dīdah shud gudhār;

Tū ki dar ḥissī sabab rā gūsh dār.

Ānki bīrūn az ṭabāyī' jāni-ū-st;

Manṣibi-kharqī-sababhā āni-ū-st,

Bī sabab bīnad na az āb wa giyā;

Chashm chashma'l-mu'jizāti-anbiyā.¹

And the Prophets are the representatives of God on the earth. The Reality of God's state is not possible to understand by the human capacity. It is for the Prophets and the Saints to realize the state of God. As our poet says, "Since you are far from knowing the Essence of God, you may know the description of His Essence from the Prophet and his miracles."

Chun zi-dhāti-Ḥaq ba'yidī waṣfi-dhāt;

Bāz dānī az rasūl wa mu'jizāt.²

Really the Essence of God which is His *dhāt* is the Unknown and Unknowable of Herbert Spencer. Therefore our Prophet has advised thus: Do not contemplate on His *Dhāt* but contemplate on his *ṣifāt*.³

"He is the Ruler and (the One who said,⁴) 'God does

1 *Mathnavī*, Vol. II, 1842-4.

2 *Ibid.*, Vol. VI, 1299.

3 Quoted from *Islamic Sufism*, p. 128.

4 *Qur'ān*, III, 35.

what He wills'; and from the very self of pain He puts forward the remedy. ... Then it has become certain that 'Thou exaltest whosoever Thou wilt'¹; He said to an earthly creature, 'Unfold thy wings'.²

Hākīm ast wa yaf'al-u'llah mā yashā ;

Ū z-'ayni-dard angīzad dawā.

Pas yaqīn shud ki tu'izzu man tashā ;

*Khākī'i-rā guft parhā bar gushā.*³

...Really His action is uncaused and upright (without any defect); Predestination is with Him, no cause (is required for the purpose).⁴

As God has Absolute power, so He is also Absolutely Self-sufficient Being. While rebuking Moses on account of the Shepherd, God declares thus: "I am independent of all purity and impurity, all slothfulness and cleverness (that may be imputed to Me while worshipping).

Mā barī az pāk u nāpākī hamah ;

Az garānjānī wa chālākī hamah.

God also declares, "I did not ordain (My worship) for gaining any profit, but that I might do some generosity to (My) servants"⁵ Thus, as God has created the Universe and its beings for the purpose that they might gain some profit, He, in turn, is being glorified by everything in the universe. Rūmī says, "So long the new spring does not bring forward God's hint, the soil does not reveal its secrets.

1 *Ibid.*, 25.

2 Probably referring to the *Mī'rāj* (or Holy ascension to the Heaven) of the Prophet Muḥammad, as referred to in the *Qur'ān*, 17; 1.

3 *Mathnavī*, Vol. II, 1619 & 1622.

4 In the Text (Vol. II, 1626) the line runs thus:

Kārī-man bi-'illat ast wa mustaqīm ;

Hast taqdīram na 'illat ay saqīm.

5 *Mathnavī*, Vol. II, 1755-6. Refer also to p. 97 *supra*.

That Gracious One (God) gave to an inanimate thing all this information and this faithfulness and this righteousness. His grace makes even an inanimate thing informed, but His wrath makes blind the man of understanding."

Tā nishāni-Haq niyārad nau bahār ;

Khāk sirhā rā nakardah āshkār.

Ān jawādī kih jamādī rā badād ;

In khabarhā wīn imānat wīn sadād.

Mar jamādī rā kunad faqlash khabir ;

*'Āqilān rā karda qahri-ū qarīr.*¹

Professor Nicholson while interpreting the above lines says, "Qur'ān declares that everything in the Universe obeys the command of God and glorifies Him."² 'Now glorification, says Mullā Ṣadrā, 'is inconceivable without knowledge; and God's word, 'When We will a thing, We only say unto it 'Be' and it is',³ is a clear proof that all existent things are rational, and that they apprehend their Lord and know their Creator and hear His speech, since obedience to the Command depends on hearing and understanding it in proportion to the hearer's perceptiveness'. The doctrine that all things as modes of Divine being, are endowed with life, and know and worship God according to the nature of each, is stated by Ibnu'l-'Arabī⁴ in a characteristically paradoxical way:

"Nothing in creation is higher than minerals (*jamād*);

then plants (*nabāt*) according to a (predestined) measure and balance;

and, after the plant, the (animal) possessing sensation.

The whole (universe) knows its Creator by mystical

revelation and clairvoyance;

1 *Ibid.*, Vol. I, 511-3.

2 *Qur'ān*, 41; 10; also Cf. its Chap. 98; 4-5.

3 *Ibid.*, Chap. 16; 42.

4 *Fuṣūṣ al Ḥikam*, 82; also refer to p. 228-9 *supra*.

but he who is named 'Adam' is fettered by intellect and thought or (subject to) the yoke of (conventional) faith."

Minerals are the highest forms of creation; after them come plants, and then animals. All these know their Creator through mystical revelation. Man, on the other hand, is in bondage to intellect, thought and religion. Rūmī also says likewise, "Earth, water, air and sparkling fire are unacquainted with us, but acquainted with God. On the other hand, we are acquainted with other things besides God, (but) unacquainted with God and with so many warners (prophets). Necessarily all of them (elements) shrank from (accepting) it (i. e., the Trust offered to them¹), and the responsibility of mixing with animality was restricted. They responded, 'We all are averse to this (life)—the life which will be living with created beings, and dead with God'. (For) when any one is separated from created beings, he is single (and) for the sake of friendship with God one must be free (from any other relations excepting God)."

Khāk u āb wa bād u nāri-bāsharar;

Bī khabar bā mā wa bā Ḥaq bā-khabar.

Mā ba-'aksi-ān zi-ghayri-Ḥaq khabir;

Bī khabar az Ḥaq waz chandīn nadhīr.

Lājaram ashfaḡna minhā jumla-shān;

Kund shud z-āmīzi-haiwān hamla-shān.

Gufta bizārim jumla zīn haiyāt;

Kū bawad bā khalq haiy bā Ḥaq mawāt.

Chun bamānad az khalq u bāshad yatīm;

Unsi-Ḥaq rā qalb mī bāyad salīm.²

Again, "As you are going towards inanimateness (worldliness), how will you be acquainted with the spiritual life of the inanimate beings? —From this worldliness go to the world of spirits, (then) you will hear the loud noise of the

¹ *Qur'ān*, 33/72.

² *Mathnavī*, Vol II, 2370-74.

particles of the world. And the glorification of God¹ by inanimate beings will become evident to you, the doubts suggested by false interpretation will not carry you away (from the Truth)."

Chun shumā sūyi jamādi mī rawīd;

Mahrami-jāni-jamādān chun shawīd.

Az jamādi 'ālamī-jānhā rawīd;

Ghulghuli-ajzāy 'ālam bashnawīd.

Fāsh tasbīhi-jamādat āyadat;

Waswasa'i-tawīlhā narubāyadat.³

From the couplets quoted above, "it follows that where existence is, there are life, perception, knowledge, reason and other qualities of a living state. But though God pervades with His Oneness every particle of the Universe, these attributes are not manifested everywhere. The fact that they are latent, i. e., existent potentially, in minerals and plants is known only to the mystics. Man, having sensation and consciousness, possesses a self 'nafs', and is consequently veiled from God by his egoism and the exercise of his faculties, whereas the mineral and in a lesser degree the plant, in virtue of their external insensibility and unconsciousness, implicitly acknowledge the Divine Omnipotence and glorify the Creator with the tongue of their 'inward state'. Hence, they are superior, not indeed to the Perfect men, but to the great majority of mankind."³

Let us see how Rūmī establishes the fact in his *Mathnavī*. He says, "Every one glorifies (God) in a different way, and the one is unaware of the state of another. Man is the denier of the glorification of inanimate beings, but that

¹ *Qur'ān*, 17/44: "There is not a single thing but glorifies Him with His praise, but you do not understand their glorification."

² *Mathnavī*, Vol. III, 1020-22.

³ *Commentary to the Mathnavī*, Vol. VIII, p. 50.

inanimate thing is the master of worship. ... (Really) every one is revealing his own state of nature, and separates his congeniality from one uncongenial (to him). Every one can distinguish mercy from vengeance, whether he is wise, ignorant or vile. But a mercy that has become hidden in vengeance, or a vengeance that has appeared in the heart of mercy, no one knows except the Divine Man¹ in whose heart is the spiritual touchstone."

1 Cf. *Spiritual Talks of Rūmī-I*: I (Rūmī) shall explain the verse (of the *Qur'ān*, 8/70) thus : God the Great has ordained, 'O Apostle, say to those who are captives in your hands, 'If God findeth any good in your hearts, He will give something better than what has been taken away from you, and He will forgive you ; and God is forgiving and merciful'. The cause of the descent of the verse was that Prophet Muḥammad after defeating the infidels slaughtered and despoiled them. Many captives were also brought forward with their hands and legs tied. Amongst these captives was one uncle of him, 'Abbās by name. They passed the whole night lamenting and weeping, being helpless, disgraced and captive ; and having lost all hope about themselves, were waiting for the sword and slaughter. The Prophet looked at them and smiled. They thought it to be a taunt at their subjection. They were discussing it amongst themselves, 'We know that sympathy is innate in human nature, and what he was saying that in us there was absence of the nature of humanity, was contrary to the truth. Behold, he looks at us and taunts, and smiles and enjoys our captivity and fetters of bondage like those animal-spirited ones, who when they get victorious over their enemies, become happy and joyous at the miserable condition of the subdued ones'. Muḥammad read their minds and said, 'Nay, God forbid, I did not gloat that I find my enemies subdued under me, nor am I happy

Har yakī tasbīḥ bar nau'ī digar ;
Gūyad wa az ḥālī-ān in bī khabar.
Ādmī munkir zi-tasbīḥi-jamād ;
Wān jamād andar 'ibādat ūstād.
Gauhari-har yak huwaydā mī kunad ;
Jins az nājins paidā mī kunad.
Qahr rā az lutf dānad har kasī ;
Khwāh dānā khwāh nādān yā khasī.
Lik lutfī dar qahr pinhān shudāh ;
Yā ki qahrī dar dīli-lutf āmadāh.
Kam kasī dānad magar rabbāniyī ;
*Kash bawad dar dīl mīhakki-jāniyī.*¹

The Divine man is, thus, the knower of the Reality of God, not we, the common mass. And they in their absorbed state of mind declare the Unity of God by saying "*ana'l-Ḥaq*" (or I am the Truth).² They after realizing the Real State exclaim thus ; hence, there cannot be any doubt in this, when they profess their doctrine of Unity that "God alone really exists ; there is nothing but God, not merely that 'there is no other God except *Allāh*', which is generally the Muhammadan profession of faith."³ Now, if one be not transferred to the Reality of God, how can he exclaim the Unity of God ? And we have already described how

when I find that they are in a distressed condition. But my smiling is because I see clearly that soon the chief of a dynasty will be raised to the state of paradise and garden of eternity from his present state of filthiness and narrowness, and from a race of ill-fame and entanglement under chains.'

1 *Mathnavī*, Vol. III, 1496-7 & 1505-8.

2 *Rsis* (or Seers) of the Hindu Scriptures have also their utterances likewise : "*So'ham*" (or I am that Divinity) ; refer also to p. 133 *supra*,

3 Refer also to p. 199 *supra*.

Rūmī interpreted this state of *ana'l-Haq*—an exclamation of the famous Ṣūfī Ḥusain bin Maṣṣūr al-Ḥallāj (in connection with the description of the life of the latter).

Our poet has also said in his *Fīhi mā fīhi*: "Before Him two 'I' cannot remain together; you will say 'I', and also He will say 'I'. Either you die before Him, or He is to die before you, so that duality may not remain. But that He is 'to die' is not possible either externally or in the intellect; for it is said, 'He is (ever) living and is without death'. He has that kindness that if it would have been possible, He would have died for you, so that duality might go away. Now, as His death is not possible, you do die, so that His Light may shine in you and duality may vanish. It is demonical that you would bind two (living) birds together, and what each had separately two wings has been intermingled into four wings and it cannot fly, for the reason that duality has been established there. But if you bind a dead bird to the other, the latter can fly, for the reason that duality has gone away from that. The Sun has that kindness that It dies before the bat, but as it is not possible (for all times), It says, 'O bat, (My) kindness has reached every corner of the world; I like that I show kindness even to you, accordingly you die, for it is possible for you to die, so that you may be a co-sharer of My lustre, and may come out from your nature of a bat and may be in nearness to the 'Anqā of the mountain Qāf'"¹

Sardār Iqbāl 'Alī Shāh has put the whole theory in a nutshell thus: The *Dhāt* or the Essence of God saw Itself in *ṣifāt*; this was a *tajallī* (illumination). The *ṣifāt* are like the mercurial coating of the mirror. This coming into being of illumination, gave rise to duality. This illumination manifests itself as soul. When soul saw itself, it was *mithāl*; and the coating of the mirror of soul was body.

For there can be no reflection without a coating. When the coating of body and the gaze of the Seer disappear, the Seer (soul) itself remains. So also finally when the *Dhāt's* gaze disappears, the soul disappears, the Absolutism alone remains.¹

In the *Mathnavī* also we find many lines expressing the Divine Unity; and man or any form of celestial being [in its purest state, not conscious of anything besides God, is capable only of realizing the Divine Unity. Rūmī says, "The (Divine) call was coming (to the Angels), 'Bow down to Ādam'², for you are (essentially) Ādam, and for a moment see yourselves to be (identical with) Him. He (God) removed strabism from their eyes, so that the earth became identical with the azure heavens. He (angel) said, 'There is no god', and He (God) said, 'except God'; *illā* (not, i.e., any god which is really non-existent) turned into *illā Allāh* (except God) and Unity blossomed forth."

Usjudū l'Ādam nidā āmad hamī;

K-Ādamīd wa khwīsh bīnīdash damī.

Aḥwalī az chashmī-īshān dūr kard;

Tā zamīn shud 'aynī-charkhī-lāzhward.

Lā ilāhā guft u illā'llāhu guft;

Gasht lā illā'llāh wa waḥdat shiguft.³

The angels in bowing down to Ādam, the man-God, recognized the identity of God in them, but Satan in his refusing to bow down to him, could not recognize the Unity of God in everything, and became conscious of him.

Again, says Rūmī,

Kullu shayin hālikun juz wajhī-ū;

Chun na'yi dar wajhī-ū hastī majū.

1 *Islamic Sufism*, p. 147.

2 *Qur'ān*, 2/34.

3 *Mathnavī*, Vol. VI, 2264-6.

Harki andar wajhi-mā bāshad fanā ;

Kullu shayin hālikun nabwad jazā.

Zānki dar illā-st ū az lā gudhasht ;

Harki dar illā-st ū fānī nagasht.

Harki ū bar dar man wa mā mī zanad ;

Raddi-bāb ast ū wa bar lā mī tanad.¹

So long as we do not realize the only existence of God, our life will go on continuing till the Day of Resurrection, when salvation from the entanglement of duality will come upon us, and we shall be face to face with God, i. e., we shall realize our own Identity, and shall be the same as He.

From what we have seen, it can be said that though Rūmī has a pantheistic attitude in describing God, he is not a real pantheist ; and though he has tried to be philosophical in arguments, he is at heart a man of Religion. And in fact, the poet has always criticised philosophy, as he says, 'Intellect as opposed to Love is of the Devil'. The mystic who has attained to the unitive state can identify himself with the all-comprehensive reality of God. How beautifully Rūmī sings in one of his Odes ! "I am the theft of rogues, I am the pain of the sick ; I am both cloud and rain, I have rained in the meadows."

Ham duzdi-'aiyārān manam ham ranji-bīmārān manam ;

Ham abr wa ham bārān manam dar bāghhā bārīda-am.²

"Now belief in such a universal being need not involve the pantheist's belief that all things are God and God is all things. The Neoplatonists, with their doctrine of emanation, were theists, although the 'One' of Plotinus is not a

¹ *Ibid.*, Vol. I, 3052-5 : refer also to p. 129 *supra*.

² *Dīwāni-Shamsi-Tabrīz*, p. 332. Cf. Emerson's, "There is one mind common to all individual men. Who hath access to this universal mind is a party to all that is or can be done, for this is the only sovereign Agent."

personal God ; and a similar position is reached in some types of mysticism which are not so much religious as philosophical. But the mysticism of Ḥallāj, Ghazālī, Ibnu'l-Fāriḍ and Jalālu'd-dīn Rūmī, like that of all the early Sufis, is predominantly religious. ... The object of this religious feeling is not a Being without personal attributes, but 'a personality so wide as to include in itself all existence and all action, all matter and all force'. It is at once universally immanent and absolutely transcendent and it expresses itself most completely in Man, who is nothing except in so far as he realises his true nature to be the image of the Divine."¹

¹ *Idea of Personality in Sufism*, p. 52-3.

II

Conception of Life and Death

Rūmī says, "A life is the harmony¹ of contraries, and the death in it is the fact that there arose conflict between them".² And our poet thus strengthens his position singing joyfully,

Pas bināyi-khalq bar aqdād būd ;

Lājaram mā jangiyīm az darr u sūd.

1 Cf. Allport's "Everything in man is progressive, everything is congenial. Form, stature, complexion, hair, skin, veins, nerves, bones, voice, walk, manner, style, passion, love, hatred: one and the same spirit is manifested in all." (Quoted from his *Studies in expressive movement*). But the expression of Sri Aurobindo on the definition of Life is superb. He says, "Life is surely nothing but the creation and active self-expression of man's spirit, powers, capacities, his will to be and think and create and love and do and achieve. When that is wanting, or since it cannot be absolutely wanting, depressed, held under, discouraged or inert, whether by internal or external causes, then we may say that there is a lack of life. Life in its largest sense is the great web of our internal and external action, the play of *Shakti*, the play of *Karma*" (*Foundation of Indian Culture*, p. 207).

2 *Mathnavī*, Vol. I, 1293 : refer also to p. 207 *supra*,

Īn jahān zīn jang qāyim mī bawad ;

Dar 'anāşir dar nigar tā ḥal shawad.

Chār 'unşur chār ustūni-qawīst ;

Kih badīshān saqfi-dunyā mustawīst.

Har sutūnī ishkananda'i-ān digar ;

*Ustuni-āb ishkananda'i-ān sharar.*¹

Accordingly, the contraries are the different elements constituting a combination which lasts as long as there is harmony in it, and dies out the moment there is disharmony in it. For the 'form', the different elements are water, earth, fire and air—the harmony in the combination of which brings the existence of 'form', and the moment there is clash among the different elements, it will die of its former form and take a new shape, bringing forward a new harmony among them. For the 'spirit' also there are different elements which are the different tendencies of the mind constituting a combination which lasts as long as there is harmony among its different contrary tendencies ; as for example, a line of thought which is a combination of the different ideas of the mind, will develop into a new way of thinking, when there is conflict among the different contradictory tendencies of the first group of ideas. Every moment there is reformation of the combination which breaks itself of different ideas clashing together, and brings forward a new combination with a harmony behind it. This ever continuing life and death goes on till it meets the Ultimate. As the *Qur'ān* says, "And you were without life, so He gave you life, then He causes you to die, and again gives you life, and to Him again will you return."²

1 *Ibid.*, Vol. VI, 47-50 : refer also to p. 249 *supra*.

2 *Qur'ān*, 2/28 : Cf *Upāniṣad* : *Sarvaṃ khalvidaṃ Brahma tajjalān* (All the universe is in reality *Brahma*, for it is begot from It, it is annihilated in It and is again living through It)—*Chāndogya*, 3/14, 1.

Rūmī also sings in the fashion of the *Qur'ān*,
Az sukhun qurat bazād wa bāz murd ;
Mauj khud rā bāz andar bahr burd.
Ṣūrat az bi-ṣūratī āmad birūn ;
*Bāz shud ki innā ilaihi rāji'ūn.*¹

"Accordingly, every moment you are dying and returning, as *Muṣṭafā*, the chosen one (Prophet Muḥammad) declared that the world is (but) a moment.² ... Every moment the world is renewed, and we are unaware of its being renewed as it (seemingly) lasts. Life is ever renewed like a stream, though formally it seems to be continuous. From its swiftness it appears to be continuous like the flash of a light which you whirl round in your hand."

Pas turā har lahza marg wa raja'tist ;
Muṣṭafā farmūd dunyā sū'atist.
Har nafas nau mī shawad dunyā w-mā ;
Bi-khabar az nau shudan andar baqā.
'Umr hamchun jūy nau nau mī rasad ;
Mustamirri mī namāyad dar jasad.
Ān zi-tizi mustamir shakl āmad ast ;
*Chun sharar kash tiz jumbānī badast.*³

How beautifully the poet describes of the nature of creation : Though at every moment the waves of the Sea are taking a new shape, they appear to be continuous. These long lines of waves begin and end in a single point, which is the

1 *Mathnavī*, Vol. I, 1140-1 : refer also to p. 225 *supra*.

2 Cf. *Qur'ān*, 50/14 : "Yet they are in doubt concerning a new creation." See also p. 161 *supra*.

3 *Mathnavī*, Vol. I, 1142, -4, -6. Cf. Rabīndranāth's "*Janma sei, ek nīmīsei, antahin dān ; Janma se ye gṛha mājhe gṛhīre āhvān. — Mrtyu se ye pathikere dāk* (The birth is that endless gift in a moment ; It is call to the dweller to the House. ... Death—it is a call to the Traveller of the Path).

Essence of God, and is perceived by us in the form of space. The Prophet who realised the situation, can only utter, 'the world is but a moment.' For to him it is a flash of light (Divine Illumination, *tajallī*) revealing the One as many. As he sings also in a Quatrain of him, "The time when the Ocean of Unity turns to be my Essence, the grace of my elements gets illumined. For this reason I burn like a candle in the path of love so that all my moments turn to be one moment."

Ān waqt kih bahri-kul shawad dhāti-marā,
Raushan gardad jamāli-dharāt marā,
Zān mīsūzam chu shama' tā dar rahi-'ishq ;
Yak waqt shawad jumla'i-awqāt marā.

But to our minds this duration of a moment brings forward the illusion of time and space ; and we think that the world is lasting. Really the world has no existence, but so long we are entangled under the illusion of time and place, we cannot understand the Real. So the poet declares in his *Dīwān*, "My place is placeless, my trace is traceless ; it is neither body, nor soul, for I belong to the soul of the Beloved."¹ Only a perfect man or a Ṣūfī, who has realized God, being released of the bounds of space and time, can utter likewise. Rūmī continues his line of thought in the *Mathnavī* thus : "If you whirl round a stick of fire, it appears to the sight as a long line of fire ; this length of time is from the swiftness of creation (of God) which presents the rapidity of creation."

Shākhi-ātish rā ba-jumbānī basāz ;
Dar naḡar ātish namāyad bas darāz.
Īn darāzi'i-muddat az tizi'i-ṣun'u ;
Mī namāyad sur'at angizi'i-ṣun'u.

Ibnū'l-'Arabī in his *Fuṣūṣ al-Ḥikam* says, "What is called Death is not annihilation but only dissolution (*Laysa*

1 *Dīwānī-Shamsi-Tabriz*, no. 31/6. See also p. 205 *supra*.

ba-i'dāmin wa innāmā hūa tafriqun)." Every being or thing is a combination of a body and a spirit with their different elements shaping each of them. When the bodily elements are dispersed, God assembles the attributes of the spirit together and fashions for it another vehicle, visible or invisible, appropriate for it, for the reason that faculties of the spirit cannot without a body serve the Will of God. How beautifully the poet says of the combination of the body with the elements—earth, water, fire and air—and its dissolution, when death comes with the separation of the different elements forming the body! He says in his poetic fashion, "Earth says to the earth of the body, 'Return, take leave of the spirit, come to us like the dust. You are of our species and more suited to us. Therefore, it is better that you escape from that body and its moisture'. It answers, 'Yes, although like you I am weary of separation (from my origin), yet I am fettered. (In the same way) waters seek the moisture of the body, saying, 'O moisture, come back to us from exile'. The ether recalls the heat of the body, saying, 'You are of fire, take the way to your origin',"¹

The body has been formed of these different elements which though contrary to each other, are in harmony in the body. The body will continue to live and grow as long as there is harmony of these elements; and the moment there is conflict of these elements, there comes any disease in the body, and if the conflict is such that the body cannot bear its pressure, it yields to it and dies out, which causes the separation of the different elements of the body and their return to their original sources. As Rūmī continues, "There are seventy two diseases in the body caused by the elements pulling without cord (not visible). The disease comes to break down the body, so that the elements may abandon each other. These elements are (like) four birds with their

¹ *Mathnavi*, Vol. III, 4421-5.

legs tied together—death, sickness and disease loose their legs. When death released their legs from each other, every bird-element must fly away. Every moment the attraction between these originals and their parts puts forward some pain in our bodies, so that it may rend asunder the combination (of the elements) in the body, and each part, like a bird, may fly to its origin."

Pāyshān az hamdīgar chun bāz kard ;

Murghi-har 'unṣur yaqīn parwāz kard.

Judhba'i-in aṣṣhā wa far'uhā ;

Hardamī ranjī nihad dar jismi-mā.

Tā ki in tarkībā rā bar darad ;

Murghi-har juzwī ba aṣṣli-khud parad.¹

Though these elements separately are always trying to break down our bodies, which can easily be imagined when we suffer disease that is surely for the overpowering influence of one element on the others, as we suffer cold owing to the dominating influence of coldness (which is the nature of water) over the other elements in the body, yet our spirit is saving always the body from the overpowering influence of any of them, for it has desires which are to be fulfilled through the body. The body is earthly, but the spirit is Divine, and by the Divine Ordainment it has come to the body to serve the Divine purpose. We often forget this thing, and our spirit mixed with earthly things turns to be earthly and forgets its Divinity, which it is in its essence. But God knows everything; and He is always bringing us forward to right direction to serve the Ultimate purpose which is the Knowledge of God. Therefore, "the Divine Providence hinders them (elements) from this hastening (to rend asunder the body) and keeps them together till the appointed time, and He says, 'O

¹ *Ibid.*, 4426-31, Cf. Shelley's:

"Dust to dust; but the pure spirit shall flow
Back to the burning fountain whence it came."

parts, the term (of death) is not certainly known to you, it is useless for you to take to wing before the (appointed) term'.

Hikmatī-Haq mānī' āyad zīn 'ajal ;

Jama'shān dārad ba-ṣiḥḥat fā ajal.

Gūyad ay ajzā ajal mashhūd nīst ;

Par zadan pīsh az ajaltān sūd nīst.

"(Now) as every part (of the body) is seeking its source, what must be the state of the spirit, a stranger, in separation (from God)? The spirit also says, 'O my base earthly parts, my exile is more bitter (then yours), for I am Celestial'."¹

The spirit when is separated from the body at the time of death, finds him a stranger in his earthly surroundings. As he has not realised his real position, he is afraid at the time of death. He does not find any support to rely. But one who has realised the real state, is not afraid of his separation from the body ; for he knows that this is the great opportunity of realizing Himself from the entanglement in a state of exile in the body separated from God. As our poet says, "O son, death of everyone is according to the same imagination as his, —before an enemy (of God), it is an enemy, and to a friend of God a friend. Whoever sees it to be (lovely as) Joseph², sacrifices his life for it, and whoever sees it to be (like) a wolf, turns back from the (path of) right guidance. ... That one in whose eyes death is destruction, supports the command (of the *Qur'ān*), 'Do not cast yourselves into destruction',³ and that one in whom death

1 *Mathnavī*, Vol. I, 4432-5.

2 Joseph, an ideal character in the *Qur'ān* (Chap. XII) ; and the story of *Yūsuf and Zuleikhā* is famous throughout the Persian poetical world.

3 *Qur'ān*, 2/195 : "And spend in the cause of God, and do not cast yourselves into destruction with your own hands, and do good to others, for God loves those who are good to others."

is the opening of the Gate (of Bliss), to him comes as Divine call, 'Vie with one another in hastening'.¹

Margi-har yak ay pīsar hamrangī-ūst ;

Pīshi-dushman dushman wa bar dūst dūst.

Harki yūsuf dīd jān kardash fiday ;

Harki gurgash dīd bar gasht az huday.

Ānki murdan pīshi-chashmash tahlīka-st ;

Amri-lātulqā bagīrad ū badast.

W-ān ki murdan pīshī-ū shud fathī-bāb ;

Sūri'ū āyad mar ū rā dar khiṭāb.²

The theory of Rūmī, like all other theories of the masters of Religion, is really based on scientific truth.³ Says Sri Aurobindo, "The Infinite can only be reached after we have grown in the finite, the eternal grasped only by man growing in time, the spiritual perfected only by man accomplished first in body, life and mind."⁴

In death we surrender our physical life, but the spirit in the body is not lost with this death. It goes back to a plane of existence where it is more conscious of the realities of the spiritual world. The *Qur'ān* says, "It is God that takes the spirit (of men) at the time of their death, and those that die not during their sleep ; then He withholds those on whom He has passed the decree of death and sends the others back (to their bodies) till an appointed time ; most surely there are signs in this for a people who reflect."⁵ Again, "It is

1 *Ibid.*, 3/132 : "Vie with one another in hastening to forgiveness from your Lord, and a Garden, the extensiveness of which is as the heaven and the earth,— it is preserved for the righteous."

2 *Mathnavī*, Vol. III, 3434-5 & 3438-9.

3 Compare in this connection the saying of Evelyn Underhill quoted on p. 208 *supra*.

4 *Foundation of Indian Culture*, p. 203.

5 *Qur'ān*, 39 ; 42.

He who takes your souls at night (in sleep) and He knows what you have done in the day ; by the day does He raise you up again that a term appointed may be fulfilled ; in the end unto Him will be your return."¹ Yūsuf 'Alī, the translator of the Holy *Qur'ān*, in explaining the above lines remarks, "The mystery of sleep, 'the twin brother of death' is called the taking of our souls by Him with the record of all we have done in our waking moments, and this record sometimes appears to us in confused glimpses in dreams. By day we awaken again to our activities, and so it goes on until we fulfil the term of our life appointed for this earth. Then comes the other sleep (death), with the longer record of our day (life) ; and then, in the end comes the Resurrection and Judgement, at which we see everything clearly and not as in dreams, for that is the Final Reality."

Says Rūmī, "One who has lived many years in a city, so soon as he goes to sleep, what wonder, then, if the soul does not remember its ancient abode and birthplace. He cannot remember that this world is like a dream, as he is wrapt in the slumber of this world, like a star covered by clouds."

Sālhā mardī ki dar shahrī bawad ;

Yak zamān ki chashm dar khwābī rawad.

Chih 'ajab gar rūh mauṭinhāy-khwīsh ;

Kih budastash maskan wa mīlādi-pīsh.

Mī niyārad yād kīn dunyā chu khwāb ;

Mī farū pūshad chu akhtar rā saḥāb.²

¹ *Ibid.*, 6 ; 60.

² *Mathnavī*, Vol. IV, 3628 & 3632-3. Cf. Wordsworth's *Ode on the Intimation of Immortality to Children* :

"Our birth is but a sleep and a forgetting ;
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar."

So long as man is unaware of the world of Reality from where he came, his state resembles that of a dreamer, who possibly cannot escape from the illusion that this dream world is permanent and real.

Now, how does this soul take a new shape in this world ? Like the Indian sages, 'Abdu'l-Karīm Jīlī says in his *Insānu'l-Kāmil*, "Life denotes the spirit's contemplation of its bodily form ; the spirit assumes the form of the object contemplated, just as sunbeams falling on green or red glass take the form and colour of the glass."¹ This idea has been finely illustrated by Rūmī in his story of the Bedouin and his Wife.² He says, "All these griefs that are within our breasts arise from the vapour and dust of our existence and vain desire... Know that every pain is a piece of death ; expel that part of death from you, if there is a means (of doing so). ... If the part of death has become sweet to you, know that God will make the whole sweet (in the next stage of life). ... God has made this earth for those created of clay, and He has made heaven to be the abode of the celestials. The base one is the enemy of what is high ; the seeker of each place is made known (by his works)."

Īn zamīn rā az barāyi khākiyān ;

Āsmān rā maskanī-aflākiyān.

Mardi-suflā dushmanī-bālā bawad ;

Mushtarī'i-har makān paidā bawad.³

The Reality or the Realization of God will be obtained by every one on the Final Day of the world, i.e., on the Day of Resurrection when everyone will be reawakened and will

¹ Quoted by Dr. Nicholson in his *Studies in Islamic Mysticism*, p. 134. Cf. also Shelley's :

"Life, like a dome of many-coloured glass,
Stains the white radiance of eternity."

² *Mathnavī*, Vol. I, p. 138.

³ *Ibid.*, Li. 2296, -8, 2300 & 2387-8.

know the proper state of his Self. The *Avesta* has also said on Resurrection. How finely it has described of the After-life ! "This splendour attaches itself to the hero of prophets and to his companions, in order to make life everlasting, undecaying, imperishable, imputrescible, incorruptible, forever existing, forever vigorous, full of power (at the time) when the dead shall rise again, and imperishableness of life shall commence, making life lasting by itself (without further support). All the world will remain for eternity in a state of righteousness ; the devil will disappear from all those places whence he used to attack the righteous man in order to kill (him) ; and all his brood and creatures will be doomed to destruction."¹ Again, we find that in interpreting the line of the *Qur'ān*,² *Yā aīyuhā al-muzzamilu* (O thou, that wraps to thyself), Rūmī has identified Muḥammad with the Resurrection itself, saying, "As you are the Isrāfīl of the time, rise upright ; and prepare the resurrection before the advent of Resurrection itself. O Beloved, if any one ask, where is the Resurrection ? Show yourself, saying, 'I am the Resurrection.'

Chun tu Isrāfīli-waqfī rāst-khīz ;

Rastakhīzī sāz pīsh az rastakhīz.

Harkī gūyad kū qiyāmat ay šanam ;

*Khwīsh banmā kih qiyāmat nik manam.*³

Really the Perfect Man by dying himself before death, realises his oneness with God. And any attempt after crushing the carnal desires may be compared to the lesser or temporal resurrection (*Qiyāmati-ṣughrā*), in opposition to the spiritual attainment, which is called the *Qiyāmati-Kubrā* (or Greater Resurrection). How beautifully our poet

1 *Yasht* XIX ; 89-90 (Quoted from *Language, Writings and Religion of the Parsis*, p. 217).

2 Chap. 73 ; 1.

3 *Mathnavī*, Vol. IV, 1479-80.

in interpreting the *Tradition*¹ - *mūtū qabla an tamūtū*—sings, "Really Muḥammad was a hundred resurrection in cash, for he was dissolved in dying to (temporal) loosing and binding. Aḥmad (Muḥammad) is the twice-born² in this world ; he was manifestly a hundred resurrections. Hence, the Messenger of good tidings said, 'Die before you die, O nobles !'"

Pas Muḥammad šad qiyāmat būd naqd ;

Zānki ḥal shud dar fanāyi-ḥall wa 'aqd.

Zāda'i-thānīst Aḥmad dar jahān ;

Šad qiyāmat būd ū andar 'ayān.

Bahri-in guft ān rasūli-khush payām ;

*Ramzi-mūtū qabla mautin yā kirām.*³

According to the Ṣūfīs, the Final Day is not the day when everything of this world will be ruined, and everyone is to present himself before the Lord for the proper judgement, as is ordinarily understood. It is the 'fanā' or the ruining of the (lower) self, being absorbed in the thought of God, when no idea of the thought of this phenomenal world will remain.⁴ This phenomenal world is ruined to him in his ecstatic state, and then he sees clearly the reality of every affair ;—his state is asleep to the affairs of the world, but awakened to the state of Reality, which state is called *Ḥāl and Maqām* (the state of Ecstasy and Final Constancy to God). And Rūmī, while expressing the state of a sleeping man, says, "There is no sorrow, no thought of gain or loss, no

1 & 2 Refer to pp. 232 and 177 *supra* respectively.

3 *Mathnavī*, Vol. VI, 750-1 & 754.

4 Cf. also the Couplet quoted by our poet in this connection :

Bamīr ay dūst pīsh az marg agar mī زنداغی khwāhī

Ki Idrīs az chunīn murdan bihishtī gasht pīsh az mā.

(O friend, die before you die, if you like to have heavenly life ; for long before us the Prophet Idrīs got heavenly life by such kind of death.)

fancy of this person or that person. This is the state of the 'arīf (knower of God), even without sleep. God said, '(And you might think them awaken), while they were asleep (and We turned them about to the right and to the left, while their dog lay out stretching its legs at the threshold).'¹ —Do not turn away (from this, i. e., do not disbelieve this)."

Nai gham wa andīsha'i-sūd wa ziyān ;

Nai khayālī-in falān wa ān falān.

Hāli-'arīf in bawad bī khwāb ham ;

Guft īzad 'hum ruqūdun'¹ zīn maram,²

The Ṣūfī teacher Najmu'd-dīn Kubrā expounds this quotation of the *Qur'ān* thus : And thou wouldest have deemed them to be awake because of the light (of saintship) which thou sawest on their faces, though they were asleep, signifying that they died (*fanā*) to their existence and had been made everlasting (*ibqā*) with the life of God, and We were causing them to turn between being naughted (*ifnā*) and being made everlasting and ascending from a lower station to a higher, while their dog ... etc., i. e., their carnal souls were slumbering and inactive.³

The State of Reality may well be compared to the state of sound sleep.⁴ And every night we are getting the opportunity of realising that state of mind, but as we are not satisfied with our desires of the world, every following day we are given back to this world of fancy. In this way our days continue on till the time of death. As Rūmī says, "Though we are entangled with thousands of snares,

¹ *Qur'ān*, 18:18.

² *Mathnavī*, Vol. I, 391-92.

³ Quoted from the Commentary of the *Mathnavī* by Nicholson, Vol. 7 ; p. 40.

⁴ Cf. *Upaniṣad* : *Svapna* (sleep) is going back to or realising one's own self.

when You (God) are with us there is not any trouble. Every night you are releasing the spirit from the entanglement of body (carnal desires) and erasing (the impressions) from the tablets (of the mind). The spirits are relieved of this cage (of body, or of the world) every night, and we are set free from the ordinances, philosophies and stories (of this world which only entangle our bodies and minds, but they do not come to any help in our realisation of God, which can only be obtained in the absorption of God, by leaving all the laws and the fancy ideas of the world). ... He (God) embodies the spirits divested (of the body), and again makes each body laden (with daily works and its thoughts). He makes the horse of spirits free of the saddle, — this is the mystery of 'sleep is the brother of death'. But in order that they (spirits) may return (to the body) in the day time, He puts a long fetter on the leg ; so that in the day time He may lead it back from the meadow (of spiritual attributes which is the land of Bliss) and bring it under load from that pasture."

Gar hazārān dām bāshad dar qadam ;

Chun tu bā māyī nabāshad hīch gham.

Har shabī az dāmi-tan arwāh rā ;

Mī rahānī mī kanī alwāh rā.

Mī rahand arwāh har shab zīn qafaṣ ;

Fārighān az hukm u guftār wa qīṣaṣ.

Rūhāyī-mumbasit rā tan kunad ;

Har tanī rā bāz ābistan kunad.

Asbi-jānhā rā kunad 'arī zi-zīn ;

Sirri-a'nnaumu akhū'l-mautast in.

Līk bahri-ānki rūz āyand bāz ;

Bar nihad bar pāsh pābandi-darāz.

Tāki rūzash wā kashad z-ān murghzār ;

W-az charāgāh āradash dar zīri-bār.¹

¹ *Mathnavī*, Vol. I, 387-9 & 399-402.

Now, "What is sleep? As far as the animal life is concerned, it is the cessation of the working of the nervous system, though other animal functions, such as digestion, growth, and the circulation of the blood continues, possibly at a different pace. It is repose of the nervous system, and in this respect it is common to men and animals and perhaps even to plants, if, as is possible, plants have a nervous system. The mental processes (and certainly volition) are also suspended in sleep, except that in ordinary dreams there is a medley of recollections, which often present vividly to our consciousness things that do not or cannot happen in nature as we know them in our co-ordinated minds. But there is another kind of dream which is rarer—one in which the dreamer sees things as they actually happen, backwards or forwards in time, or one in which gifted individuals see spiritual truths otherwise imperceptible to them. How can we explain this? It is suggested that our soul or personality, that something which is above our animal life, is then in a plane of spiritual existence akin to physical death, when we are nearer to God. In poetic imagery 'sleep is twin brother to death'; and our souls are for the time being released from the bondage of the flesh. God takes them for the time being. If, as some do, we are to die peacefully in sleep, our soul does not come to the physical body, and the latter decays and dies. If we have still some period of life to fulfil according to God's decree, our soul comes back to the body and we resume our functions in this life."¹

And we perform our duties of life under struggles and difficulties. The *Qur'ān* says, "Verily we have created men with toil and struggle."² It is for the purpose that we may know our Reality which is being felt every night in our sound sleep, but the desires of the world do not give us opportunity

1 Yūsuf Alī, *The Holy Qur'ān*, p. 1250.

2 Chap. 90; 4.

to think over the matter; and under the pressure of troubles and difficulties we are suffering deaths throughout the life, the 'ārif (or knower of God) being always excepted—for though he is with the body, he is enjoying the Eternal Bliss. Again, the *Qur'ān* says, "What did you think that We had created you in vain, and that you shall not be returned to Us?"¹ Our life is for the purpose that we may know the Reality of life which is the realization of God. Rūmī says, "The creation of the world is for the purpose of (Divine) Manifestation, so that the Treasure of Knowledge may not remain hidden; God said, 'I was hidden Treasure'²; Listen (to it); be not lost to your Essence (which is the hidden Treasure), and become manifest (by sacrificing your carnal desires)."

Bahri-i-ẓhārast īn khalqī-jahān;

Tā namānad ganjī-hikmathā nihān.

Kuntu kanzan guft makhfiyyan shunau;

*Jauhari-khud gum makun iẓhār shau.*³

In the *Qur'ān* it is found that the fall of Ādam was due to his attraction to the forbidden fruit, the symbol of sin and ignorance; and the moment he understood his separation from the presence of God, he repented of his action, which repentance was the cause of lifting him again to God after a time; but as Satan was not aware of his own fault, he remained accursed till the day of Resurrection. Ādam was to be the 'vice-gerent' of God in the earth. But how can He manifest Himself? For nothing can be manifested in the world without having contraries side by side. The angels represent the good qualities; they understand the Essence of God, but they cannot be produced before, as they lack the contrary

1 *Ibid.*, 23/115.

2 It refers to the Tradition (*Ḥadīthi-Qudsī*). See also on p. 232 *supra*.

3 *Mathnavī*, Vol. IV, 3028-9.

qualities or the natures of man ; hence, their inability to act as the 'vice-gerent' of God in the earth. Ādam was then taught the 'names of things', i.e., the real natures of everything, by learning which he was raised higher than the angels which was of the status of God ; but this man-God should be revealed to the earth. God created in him passion which in its subdued state represents his wife, and they together are to enjoy the Bliss of the Garden, where Ādam was living before his fallen state. And the moment there arose in him the desire for the forbidden fruit, which is only the uncontrolled state of his passion, symbolized by Satan, he fell from his state of man-God. The next moment Ādam repented of his falling state, and with this again begins his rise to the former state of Bliss. Every life, in short, is the fallen state of Adam where he became unmindful of the presence of God, and the moment he becomes aware of this situation, he is developing his former state, which everyone will ultimately realize. The moment of Realization has been symbolized by the Day of Resurrection where Satan will have no power over the human mind and will die automatically.

Thus birth and death are only apparent changes of the Real Identity. The One is always the same, but we do not understand it as we are under the influences of Satan which are the conflicts of minds, and these conflicts take shapes for the necessary fulfilment of the desires. As Rūmī says in his *Fīhi mā fīhi*, "Body is of great importance ; indeed nothing can be done without the co-partnership of body and its essence. You may sow a seed without its husk, but it will not grow up ; sow it with its husk and it will become a big tree ; from this point of view the body is fundamental and necessary for the attainment of the Divine purpose."¹ The seed has been compared to the so many desires of man,

¹ *Fīhi mā fīhi*, p. 22 : also refer to *Spiritual Talks of Rūmī—III*.

which cannot develop in their ways without the required bodies which are like the husk of a seed. These desires must be overcome, through repentance after repentance, and then the perfect man will reach a stage where he is higher than the angels who have no desires to overcome. As Rūmī declares in his *Mathnavī*, "God's mercy preceded His Wrath, in order that the existence itself may take a shape ; for the reason that without pleasure flesh and skin do not grow, and if they do not grow, what will the love of the Friend enjoy ?"

Rahmatash bar qahr az ān sābiq shudast ;

Tāki sarmāya'i-wujūd āyad badast.

Zānki bi-ladhdhat narūyad lahm u pūst ;

Chun narūyad chih gudāzad 'ishqi-dūst.¹

That is, the Divine Love will develop in us, when we shall mortify our carnal desires in us.

Therefore, sorrows and sufferings must follow our existence. And they hint of our repentance for our past actions. If we be not careful of them, we are doomed to suffer. They are really blessings in disguise. Rūmī sings, "Sufferings are really a great message from death—do not turn your face from this messenger, O foolish one. If you can think that part of death (i. e., sorrows and sufferings) as of advantage to you, God will make the whole also sweet. For whoever lives sweetly, dies bitterly, (and) whoever serves his body, does not save his soul."

Dardhā āz marg mī āyad rasūl ;

Āz rasūlash rū magardān ay faḍl.

Juzvi-marg ar gasht shīrīn mar turā ;

Dānki shīrīn mīkunad kul rā khudā.

Harki shīrīn mī ziyad ā talkh murd ;

Harki ā tanrā parastad jān naburd.²

¹ *Mathnavī*, Vol III, 4167-8.

² *Mathnavī*, Vol. I, 2300-2 : also see p. 275 *supra*.

As with Ādam repentance was the cause of rising from his fallen state, so with every human being repentance brings every soul to the presence of God, and henceforward he steps forward to gradual development. In the *Mathnavī* we find, "Life without repentance is all lost to the spirit—to be absent from God is the clear death. Both life and death are sweet with the presence of God. Without God the water of life is fire (i. e., is in the state of Satan, who gradually falls down and is, consequently, accursed). Moreover, it was the effect of (Divine) curse that any one seeks after long life before (His) presence. To seek from God anything besides God, is the supposition of a gain, but it is total loss. ... Whoever makes this world the water of life, death comes to him sooner than others.¹ (But) one who hankers after the spiritual world, finds this world also to be full of treasure."

'Umri-bi-taubah hamah jān kandanast ;

Margi-hāqir ghāyb āz Haq būdanast.

'Umr u marg in har du bā Haq khush bawad ;

Bī khudā ābi-hayāt ātish bawad.

Ān ham az ta'thīri-la'nat būd kū ;

Dar chunān Haqrat hamī shud 'umr jū.

Az khudā ghayri-khudā rā khwāstan ;

ẓanni-afzūnist u kullī kāstan.

Harki sāzad zīn jahān ābi-hayāt ;

Zūtarash az digarān āyad mumāt.

Dīda'i-dil kū bagardūn bingarīst ;

Dīd kīnjā har damī mīnāgarīst.

"What is this body? (God shapes) it with harmonious cohesion of the patched garments (i. e., the different elements)

¹ Cf. *Ḥadīth*: Beware of associating with the 'dead'; on being asked what he meant by 'the dead', the prophet replied, 'the rich', or according to another version, 'the worldly'.

for transmutation of essences and all-embracing elixir. On the day when you came into existence, you were either fire, or air, or earth. If you had remained in that condition everlastingly, how should this present development have been reached to you? The Transmuter (God) did not leave you in your first state of existence; He established a better state of existence in the place of existence of that (former one). And so on till a hundred thousand states of existences, one after another, the successive one being always better than the preceding one. ... You have gained these (successive) lives from (successive) deaths. (Therefore), why have you turned your face from dying to Him? What loss had you in these deaths, that you have clung to this (earthly) life, O you, addicted to passions?"

Qalbi-a'yānast u aksīri-muḥīṭ ;

'Itīlāfi-kharqa'i-tan bīmakhīṭ.

Tū az ān rūzī ki dar hast āmadī ;

Ātishī yā bād yā khākī budī.

Gar bar ān ḥālat turā būdī baqā ;

Kai rasīdī mar turā in irtiqā.

Az mubaddil hastiy'i-awwal namānd ;

Hastiy'i-bihtar bajāy'i-ān nishānd.

Hamchunīn tā ẓad hazārān hasthā ;

Ba'di-yakdigar duwam bih z-ibtidā.

Īn baqāhā az fanāhā yāftī ;

Az fanā-ash rū chirā bartāftī.

Z-ān fanāhā chih ziyān būdat ki tā ;

Bar baqā chafsidā'yi ay nāfiqā.¹

Dr. 'Abdu'r-Raḥmān Bijnūrī says, "Man owing to his own fault-finding and individuality thinks himself separated from his Creator, and also imagines himself foreign to this world and is surrounded by different sorts of people of this world and its environments. But in reality there is no difference

¹ *Mathnavī*, Vol. V, 770-3, -86-7, 788-92, 796-7.

between him and other things of this world. Even this that Death also does not make him separated from others." Then he quotes the famous line of the Urdu poet Ghālib, 'Don't ask of the delight in Death of the people aspiring after God, for them the naked sword is a festival for finding God'.¹

The body, then, is only a garment which takes to its new form, when it is required for the spirit to have a new shape.² And Rūmī says, "You know that the body is like a garment. Go, seek the wearer of the garment (i.e. the Divine man in you), do not lick a garment (i.e. be not attached to the bodily passions)."

Tū badānī ki tan āmad chun libās ;

Rau bajū lābis libāsi rā malis.

The poet, then, tries to show how the spirit fashions the body. He says, "When God gives a spirit to the embryo in the womb, He puts in its (spirit's) temperament the attraction of (different) elements. Through food it draws its elements together and weaves the warp and woof of its body. Till the age of forty years, God will have made it desirous of drawing elements together in process of growth. He taught the spirit to draw elements together. — How should the Incomparable King (God) know not the attraction of

1 Cf. *Maḥāsini-Kalāmi-Ghālib* :

'Ishrati-qatlgahi-ahli-tamannā mat puchho ;

'Id naṣāra hai shamshīr kā 'uriyān honā.

2 The Philosophical Mystic Carlyle also thinks likewise. According to him, the universe is the 'living visible garment of God', and 'matter exists only spiritually to represent some Idea, and body it forth'. We, each of us, are therefore one expression of this central spirit, the only abiding Reality ; and so, in turn, everything we know and see is but an envelope or clothing encasing something more vital which is invisible within (*Mysticism in English Literature*, p. 108).

(drawing) elements together ?"

Chun janīn rā dar shikam Ḥaq jān dihad ;

Jadhvi-ajzā dar mizāji-ū nihad.

Az khurish ū jadhvi-ajzā mī kunad ;

Tār u pūdi-jismi-khud rā mī tanad.

Tā chihal sālāsh bajadhvi-juzvā ;

Ḥaq hāriṣash karda bāshad dar namā.

Jadhvi-ajzā rūh rā ta'lim kard ;

Chun nadānad jadhvi-ajzā shāhi-fard.¹

The theory of Evolution is generally thought to be comparatively a modern invention and Darwin its first exponent. But really it is not so. The thinkers of all ages were believers in this theory, and it is a great wonder to find that the contemporary thinkers of Darwin throughout the world, such as Spencer, Russel Wallace, Haeckel, Mendel, Mirzā Ghālib and others dealt with it in the same line of thought from the different parts of the world. Of the Muslim period we may mention the names of Avicenna (or Bū 'Alī Sīnā), the philosophers of the brotherhood of purity (*Ikhwān u'ṣ-Ṣafā*), and specially, our philosopher-poet Rūmī, who were exponents of this theory.

Of the modern period Bergson is the greatest exponent of the theory of evolution. "The fundamental truth of existence Bergson finds in the conception of a 'vital impulse', a spontaneous living force, akin to consciousness, out of whose urge to action and creation the world process springs. ... Actually nothing stays for a single moment fixed. We change without ceasing ; to exist is to change, to change is to mature, and to mature is to go on creating ourselves endlessly. ... Life is a continuous and irreversable process in which every moment of action is the confluence of our entire past issuing in a new creative act."²

1 *Mathnavī*, Vol. III, 1756-9.

2 *History of Philosophy*, p. 471-2.

The first great thinker who dealt on the theory of evolution was Pythagoras (540-500 B. C.). "The whole tendency of the Pythagoreans in a practical aspect, was ascetic, and aimed only at a rigid castigation of the moral principle in order thereby to ensure the emancipation of the soul from its mortal prison-house and its transmigration into a nobler form. It is this doctrine that is so prominently associated with the Pythagorean philosophy which has led certain authorities to suggest that Pythagoras owed it to the Hindus."¹ And the belief of the Orphicism of the Greek religion is that "True life is not to be found here on earth ; what men call life is really death, and the body is the tomb of the soul. By reason of its bodily contamination the soul is forced to pass through an indefinite series of reincarnations, taking on this form or that according as it has been more or less true to its immortal nature ... through a system of purifications which finally will free the immortal and preexisting soul from its earthly trammels, and bring it to the regions of the blest where it will dwell forever with the gods."²

Empedocles, one of the early Greek philosophers, was the first who advanced the theory that man before taking the human form has to pass through various stages of vegetable and animal life, which theory we find in Rūmī's *Mathnavī* also. The origin of man from its stage of the element to the highest stage of realisation in manhood turned to Divinity has been nicely described by our poet in his *Spiritual Poem* : "First he came into the region of inorganic state, and from this state he passed into the vegetable state (i. e., the state of growth). He then sings :

Sālha andar nabātī 'umr kard ;

Waz jamādī yād nāward az nabard.

¹ *Outlines of Islamic Culture*, Vol. II, p. 358.

² *History of Philosophy*, p. 17-18.

Waz nabātī chun bahaiwānī fatād ;

Nāmadash hāli-nabātī hīch yād.

Juz hamīn mailī ki dārad sūy-ān ;

Khāṣa dar waqti-bahār wa dāimurān.

Hamchu maili-kūdakān bā mādarān ;

Sirri-maili-khud nadānad dar libān.

Hamchu maili-mufriṭi-har nau murīd ;

Sūy-ān pīri-jawān bakhti-majīd.

Juzwi-'aqli-īn az ān 'aqli-kul-ast ;

Jumbishi-īn sāya zān shākhi-gul-ast.

Sāya-ash fānī shawad ākhīr darū ;

Pas badānad sirri-mail wa just u jū.

Sāya'i-shākhi-digar ay nīkbakht ;

Kai bajumbad gar najumbad īn dirakht.

Bāz az haiwān sūy insāniyash ;

Mī kashīd ān khāliqī kih dāniyash.

Hamchunīn iqlīm tā iqlīm raft ;

Tā shud aknūn 'aql wa dānā wa zaft.

'Aqlhāy-awwalīnash yād nīst ;

Ham az īn 'aqlash tahawwul kardanīst.

Tā rahad zīn 'aqli-pur hīrṣ wa ṭalab ;

Ṣad hazārān 'aql bīnad bu'l-'ajab.

Garchi khuftah gasht u shud nāsī zi-pīsh ;

Kai gudhārandash darān nīsyāni-khwāsh.

Bāz az ān khwābash babīdārī kashand ;

Kih kunad bar hālātī-khud rīsh-khand.

Kih chi gham būd ānki mīkhurdam bakhwāb ;

Chun farāmūsham shud ahwālī-ṣawab.

Chun nadānistam ki ān gham wa i'tilāl ;

Fi'li-khwāb-ast wa farīb-ast wa khayāl.

"Though he fell asleep (died) and became forgetful of the past, how should they (the different tendencies of his former state) leave him in that state of self-forgetfulness ? From that sleep (death) they will bring him back again to wakefulness (Resurrection), so that he may mock at this

(present) state,—saying, 'what was that sorrow that I was suffering in my sleep? —How did I forget the real states (of mine which is Divinity)? How did I not know that sorrow and disease is the effect of sleep (dream) and it is all false and phantasy?'¹

To the students of Muslim thought it is evident that in this and in similar other passages Rūmī is using ideas which have their source in the Neoplatonic theory of emanation and the psychology of Aristotle and Plotinus. As Whinfield says, "The doctrine of the three ascending grades of the soul—vegetative, animal and human—was first enunciated by Aristotle and is reproduced in the '*Uyūnu'l-Masā'il* (of Fārābī) and other works."² But essentially Rūmī stands much nearer to Plotinus. As Dean Inge says, "The soul is with him the meeting point of the intelligible and the phenomenal. It is diffused everywhere. Animals and vegetables participate in it; and the earth has a soul which sees and hears. The soul is immaterial and immortal, for it belongs to the world of real existence, and nothing that is can cease to be. The body is the soul, rather than the soul in the body. The soul creates the body by imposing form on the matter, which in itself is No-thing, pure indetermination, and next door to absolute non existence. ... The nature of the soul is triple; it is presented under three forms, which are at the same time the three stages of perfection which it can reach. There is first and lowest the animal and sensual soul, which is closely bound up with the body; then there is the logical, reasoning soul, the distinctively human part; and lastly there is the superhuman stage or part, in which a man thinks himself according to the higher intelligence, with

1 *Mathnavī*, Vol. IV, 3637-49 (for their meaning refer to p. 209 *supra*) & 3650-53.

2 Whinfield's Translation of the *Gulshani-Rāz*, p. 33. Cf. *Dar aṭwārī-jamādī būd paidā ; Pas az rūḥī-iqāfī gasht dānā*.

which he has become identified, knowing himself no longer as a man, but as one who has become altogether changed and has transferred himself into the higher region; ... The whole universe is one vast organism, and if one member suffer, all the members suffer with it. This is why 'a faint movement of sympathy' stirs within us at the sight of living creature. So Origen says, 'As our body, while consisting of many members, is yet held together by one soul, so the universe is to be thought of as an immense living being, which is held together by one soul—the power and the Logos of God'. All existence is drawn upwards towards God by a kind of centripetal attraction, which is unconscious in the lower, half conscious in the higher organisms."¹

Mystically, Resurrection is the state of Realisation. And that can be gained only when all tendencies of the spirit are absorbed in the thought of God, and the conceptions of good and evil have no separate existences. He feels the existence of God, who is All good, everywhere, and comes to a same state with God, where he exclaims out, "*ana'l-Haq*" (I am God). Accordingly, the Sufis compare the world to a dreaming state. In sleep we dream of things that have no reality. In the same way before realising our real states, we suffer in the conflicts of the thoughts of this world, that we think to be real; but after realizing God, we shall find that they have no reality. While continuing his description of the various stages of Man, our poet sings, "Thus, the world is like the sleeper's dream; the sleeper thinks that it is really lasting. When all on a sudden there will appear the dawn of death (i. e., the death of all conflicts of thoughts with the realization of God), he will be delivered from the darkness of idle imaginations and false thoughts. He will laugh at his sorrows, when he realises his permanent

1 *Christian Mysticism*, p. 91 (Quoted by Nicholson in his Commentary of the *Mathnavī*, Vol. VIII, p. 215-16).

abode and dwelling place."

Hamchunān dunyā ki ḥulmi-nāymst ;

Khufta pindārad ki in khud dāymast.

Tā bar āyad nāgahān ṣubḥi-ajal ;

Wā rahad az ḡulmatī-ḡann wa daghal.

Khanda-ash gīrad az ān ghamhāy-khwīsh ;

Chun ba-bīnad mustaqarr wa jāy-khwīsh.¹

According to the Holy *Qur'ān* there are three states of a man's life—his life in this world, his life in *Barzakh*, and the great manifestation of all spiritual realities that will take place on the Day of Resurrection ; the state of *Barzakh*, being the intermediate state in which the soul lives after death till the greater Resurrection.² But to the Sufis these are not the only states which a life experiences ; it begins much earlier and experiences many more stages within the life of a man even in the stage of humanity. The first stage may be compared to a life which is an admixture of the conflicts of good and evil, where sometimes he thinks this one to be good, and that one to be bad, and in the next moments he thinks contrariwise. In this way life goes on till he comes to a state where he becomes definite about his way of thinking and thinks something to be good, and it is good to him for all time, and by this certainty of idea, he makes other things to be bad for all time to come. But to God there is no relative good or evil, and He, without finding any other words to express the essence of God (which is indescribable for any conception is begotten of qualities and limitation : God is not begotten, He is '*lam yūlad* '), is All-Good. We are to reach that state which is beyond all good and evil, and that is Realization. Really we are like so many waves of the Sea.³

Says Rūmī, "In this world there are the bitter sea and

¹ *Mathnavī*, Vol. IV, 3654 *et seq.*

² *The Holy Qur'ān*, translated by Muḥammad 'Alī, p. 692.

³ Refer also to p. 199-200 *supra*.

the sweet sea—between them is a barrier (*barzakh*)¹ which they do not seek to cross. Know that both these flow from the same Origin. Pass on from them both—(and) advance to its Origin. Really,

Zarri-qalb wa zarri-nīkū dar 'iyār ;

Bī miḥak hargiz nadānī z-i'tibār.²

In short, man's life may be divided into three states, animality, rationality and Divinity. Animality is that state where he is conscious of his sorrows and pleasures, but he cannot rationally distinguish between them ; rationality or humanity is that state where one distinguishes between good and evil and Divinity is the state where he sees all good ; it is the Unity of everything with God.

According to the Sufis, in the state of Humanity egotism (or the state of *Barzakh*) is a great bar to spiritual progress. Sardār Iqbāl 'Alī Shāh has finely explained of this state of *Barzakh* : "Life offers a scope for ego activity, and death is the first test of the synthetic activity of the ego. The *Barzakh* is a state of consciousness characterized by a change in the ego's attitude towards time and space. It was Helmholtz who first discovered that nervous excitation takes time to reach consciousness. If this is so, our present physiological structure is at the bottom of our present view of time, and if the ego survives the dissolution of this structure, a change in our attitude towards time and space seems perfectly natural. The enormous condensation of impressions which occurs in our dream life, and the exaltation of memory which sometimes takes place at the moment of death, disclose the ego's capacity for different standards of time. The state of *Barzakh*, therefore, does not seem to be merely a passive state of expectation ; it is a state in which the ego catches a glimpse of fresh aspects of Reality, and prepares himself for readjustment

¹ *Qur'ān*, 53/19.

² *Mathnavī*, Vol. I, 297-9 : refer also to p. 251 *supra*.

to those aspects."¹ In the state of *Barzakh*, there is really no pleasure-giving and pain-giving acts: there are only ego-sustaining and ego-dissolving acts, which prepare his further career. The ego will continue to struggle till he is able to gather himself up, and win his Resurrection, where he is one with the Reality of God.

This egoism or '*aqli-juzvī*' is really the distinctive quality of Satan. So long the egoism or one's self-consciousness is not lost he cannot regain his former position, where *Iblīs* was same as the other angels. This is the particular individual, discursive reason as opposed by Plotinus to the Universal, super-individual, spiritual reason. Says Rūmī,

'Aqli-juzvī 'ishq rā munkir bawad ;

*Garchi banmāyad ki ṣāhib-sar bawad.*²

(Although appears to be perfectly wise, egoism prevents to realize Universal love).

We do not like to concern ourselves with the 're-birth' of man (*tanāsukh*) regarding which there is diversity of opinion. To the Muslim it is a heresy to believe in '*tanāsukh*'. And our poet like other Islamic philosophers has repudiated the same with the words, "Pray God continually that you may not stumble over these subtle points (of re-birth) and that you may arrive at the journey's end."

Az khudā mī khwāh tā zīn nuktaḥā ;

*Dar nalaghzī wa rasī dar muntahā.*³

Shabistari also says likewise: "From the same cause arose false and vain Metempsychosis, since it had its origin from defective sight."⁴ Yet it seems this much our Rūmī has agreed on this point that "In this community there has never been obliterating of the body, but there is copying of the soul."

1 *Islamic Sufism*, p. 189.

2 *Mathnavī*, Vol. I, 1982.

3 *Mathnavī*, Vol. III, 4209.

4 *Gulshani-Rāz*, 106.

Andar īn ummat na-bud maskhi-badan ;

*Lik maskhi-dil bawad ay dhu'l-fiṭan.*¹

But this is certain that before reaching the highest stage, one is to experience existence after existence till he reaches that highest stage. The stages after reaching the humanity may be compared to the foot-prints on the Ocean, which are not visible, and the stages preceding humanity are obviously clear to us. Lives and deaths are only so many 'foot-prints' where one stands, and gives an indication of his existence. How excellently the poet clears up this idea in his *Mathnavī*! "You advanced from inanimateness towards growth, and from growth towards life and its troubles. Again towards reason and its goodly rationalities, and thence (you are) free from these five (senses) and six (directions). These foot-prints are up to the shore of the sea; after that (your) foot-prints disappear in the sea. Because, from (Divine) precaution the resting places on the dryland are (like) the villages, the dwellings and caravansaries; (on the contrary) resting places of the sea at the time of their waves (which are) their lives, have no floor or roof during the haltage. These stages have no (visible) elevation—these resting places have neither sign nor name. Between these resting places there are hundreds of such stages as from the (stage of) growth to essential spirit (of humanity). You have seen this life (got) from (previous) deaths; (therefore) how are you attached to this life of the body?"

Az jamādī bī-khabar sūyi-namā ;

Waz namā sūyi-haiyāt wa ibtilā.

Bāz sūyi-'aql u tamīyzāti-khush ;

Bāz sūyi-khārijī-īn panj u shash.

Tā labi-bahr īn nishāni-pāyḥā-st ;

Pas nishāni-pā darāni-bahr lā-st,

1 *Mathnavī*, Vol. V, 2594.

*Zānki manzilhāy-khushkī z-iḥtiyāt ;
 Hast dihhā wa waṭanhā wa ribāt.
 Bāz manzilhāy daryā dar wuqūf ;
 Waqti-mauj wa ḥabs bi-'arṣa u suqūf.
 Nīst paidā ān marāḥil rā sanām ;
 Nai nishānast ān manāzil rā na nām.
 Hast ṣad chandān miyāni-manzilain ;
 Ān ṭaraf kih az namā tā rūḥi-'ayn.
 Dar fanāhā īn baqā rā dīda'yi ;
 Bar baqāyi-jism chun chafṣīda'yi.¹*

In the *Dīwān* also Rūmī has sung verses in the same line of thought. As for example, "You were dust and have become spirit; you were ignorant and have become wise. He (God) who has led you thus far, will lead you further also. How pleasant are the pains He makes you suffer while He gently draws you to Himself !"

*Tū gil budī wa dil shudī jāhil budī 'āqil shudī ;
 Ān kū kashīdat īn chunīn ān sū kashānad ān chunān.
 Andar kashākashhāy-ū nūsh ast nakhushhāy-ū ;²*

In this way the soul reaches a position which cannot be described in words. To the Divine man there shines a world where there is no conflict; it is the vast Sea without any visible wave, always calm and quiet, though to the others the waves are seemingly opposite to one another,—"for that world is like a salt mine; whoever has reached there (i. e., to the state of realisation of God), has become free from dyeing (with various colours). Look at earth; it makes many-coloured (diverse) mankind to be of one colour in their graves. This is the salt-mine for visible bodies; but the salt-mine for ideal (or supersensual) things is quite different. The saltmine for ideal things is spiritual, (and consequently) it is in the state of newness from eternity without beginning to eternity without end. This (bodily or

¹ *Ibid.*, 800-07.

² *Dīwāni-Shamsi-Tabriz*, p. 142.

visible) newness has oldness as its opposite; but that (spiritual) newness (or the newness of the world of Reality) is without any opposite or like and number. Such that by the polish of the light of Muḥammad thousands of darknesses became lighted. Jews, Polytheists, Christians and Magians all were made of one colour by that Alp Ulugh (a great hero, meaning the prophet Muḥammad). A hundred thousands of shadows, long and short (i. e., fancy religious diverse views of different nations), became one in the light of that Sun of Mystery (i. e., prophet Muḥammed). Neither a long, nor a short, nor a wide shadow remained, but every one was absorbed in the Sun. But the one colourness that is everywhere at the time of Resurrection (or Realization) is made clear and expressed over the (conflicts of) good and evil."

*Kān j-ḥān hamchun namaksār āmadast ;
 Harchi ānjā raft bi-talwīn shudast.
 Khāk rā bin khalqī-rangārang rā ;
 Mī kunad yak rang andar gūrhī.
 Īn namaksārī-jusūmī-ẓāhir ast ;
 Khud namaksārī-m'ānī-dīgar ast.
 Ān namaksārī-m'ānī m'anavīst ;
 Az azal ān tā abad andar navīst.
 Īn navī rā kuhnaḡī qiddash bawad ;
 Ān navī bi-qidd u bi-nidd wa 'adad.
 Ān chunānki az ṣaqli-nūrī-Muṣṭafā ;
 Ṣad hazārān nau' ẓulmat shud qiyā.
 Az jahūd wa mushrik wa tarsā wa mugh ;
 Jumlagī yak rang shud zān Alp-Ulugh.
 Ṣad hazārān sāya'i-kūtah wa darāz ;
 Shud yakī dar nūrī-ān khurshīdī-rāz.
 Nah darāzī mānd na kūtah na pahn ;
 Gūna gūnah sāya dar khurshīd rahn.
 Līk yak rangī ki andar maḥshar ast ;
 Bar bad wa bar nīk kashf wa ẓāhir ast.¹*

¹ *Mathnavi*, Vol. VI, 1856-65

III

Sufi Concept of Satan

The words '*Satan*' (pronounced *Shaiṭān* in Arabic) and '*Iblīs*',¹ refer to one and the same being, the *Devil* in English literature. He is believed according to Islamic conception to be descended from *Jinn*, the progenitor of the evil genii. He is said to have been named '*Azāzīl*' and to have possessed authority over the animal and the spirit kingdom. According to the *Qur'ān*, when God created *Ādam*, the Devil refused to prostrate before him and was therefore expelled from Eden. The sentence of death was then pronounced upon him; but on seeking a respite he obtained it until the Day of Judgment,

1 The derivations of the words—*Shaiṭān* and *Iblīs* or '*Ālam*' (as referred to in Chap. on Prayer) may in a sense be said as "confined to purely secondary-sources" (as some of the learned experts opined). It is true that these words are adopted and naturalised in Arabic directly from Hebrew or Aramaic. As for example, *Shaiṭān* and *Shunbah* (or *Shumbah*) are Arabic words, but they are based on the Hebrew *Shathan* and *Shambadh* (or *Shabbath*) respectively. The word *Iblīs*, as some scholars suggest, is a

when he will be destroyed.¹ The Devil was created of fire whilst *Ādam* was created of clay. The *Qur'ān*² uses the word *Iblīs* when the Evil one's evil is limited to himself, but *Shaiṭān* or Satan when his evil affects others beside himself; or *Iblīs* is the proud one and Satan the deceiver. Thus in the 36th verse of the same second chapter he is spoken of by the name of *Shaiṭān*, because his evil in that case affects *Ādam*. The word *Iblīs* is derived from *balasa* (to despair); and *Shaiṭān* from *Shaṭana* (to become distant and remote), or from *Shāṭa* (to perish), but *Shaiṭān* as opposer, the rebellious one (derived from *shaiṭana*, to oppose), or the enemy of God, or rather the common enemy of every soul who is proceeding towards God, is more appropriate.³

We find that with *Ādam* the creation begins, and this creation is for the purpose that God may reveal Himself through it. And in this creation Satan takes a very important part.

Greek borrowing in Arabic, the Greek word for Satan being *Diabolos*, and in the 7th Century A. D. Greek the initial *Dia* came to be pronounced as *yia*, and from this form *yiabolos*, the Arabic *Iblīs* was built. Nevertheless, when we find that the different roots of these words are illustrated in so many Arabic dictionaries, we should not have any doubt about their original Semitic source: for all these sister languages—Arabic, Hebrew and Aramaic—are included in the common Semitic group of languages (Cf. *Comparative Grammar of the Semitic Languages*, pp. 1-18).

1 *Qur'ān*, VII, 13.

2 *Ibid.*, Chap. II/34.

3 For the different derivations and their explanations compare also Muḥammad 'Alī's (translation of) the Holy *Qur'ān*, f n. 57.

When the Angels were not in a position to bear the responsibility of being a "Vicegerent on the earth", God chose Ādam for that task and taught him the Names (or Nature) of all things. Then the angels were ordered to bow down before him. All did accordingly ; but *Iblīs* refused for he was haughty, proud of himself, and one of those who reject Faith. When God asked him, 'What prevented you from bowing down when I commanded you ?' he replied, 'I am better than he ; You did create me from fire and him from clay'. This shows a great arrogance on his part as a creature to disobey God, his Creator, and also falsehood on his part in ignoring the fact that God had not merely made Ādam's body from clay but had also given him spiritual form ; in other words, He had taught him the Nature of things and raised him above the angels.

Now, Satan became the 'apparent' enemy of God, rather of all seekers after God, saying, 'As you have thrown me out of the Way, I will certainly lie in wait for them on Your straight Path'. And the command of God runs thus : 'Get out of this state despised and driven away ; whoever of them will follow you, I will certainly fill Hell with you all'.¹

After this Ādam was ordered to live in the Garden with his wife and to enjoy a pure life, only not to approach the forbidden Tree. But Satan stood on the way and made them slip from the Garden to get out from the state of Felicity in which they had been. In other words, Ādam was overpowered by the influence of Satan to approach the forbidden Tree and eat of a seed of that tree which was the symbol of impurity or ignorance. And this act of taking the seed caused Ādam to get down from the nearness of God to the earth, the phenomenal world. This is the beginning of the creation of Mankind and with it the creation of the whole Universe. How beautifully Rūmī in the first poem of

his second volume of the *Mathnavī* declares : "Although the sin that had issued from him was only a hair, still that had grown upon his two eyes. Ādam was the eye of that eternal Light and a hair in the eye was like a great mountain. If in that state he would have taken counsel from the Angels in Paradise, he would not have to utter apology in penitence. For when intellect becomes enjoined with intellect, it prevents evil action. But when a carnal soul is enjoined with another such, it gradually becomes ruined."

Garchi yak mū bud gunāh kū justa būd ;

Līk ān mū dar du dīdah rusta būd,

Būd Ādam dīda'yi-nūri-qadīm ;

Mūy dar dīdah bawad kūhi-'aẓīm.

Gar darān Ādam bakardī mashwarat ;

Dar pashīmānī naguftī ma'dharat.

Zānki bā 'aqlī chu 'aqlī juft shud ;

Māni'i-bad fi'lī wa bad guft shud.

Nafs bā nafsī-digar chun yār shud ;

'Aqlī-juzvī 'aqlī wa bī kār shud.

This origin of Sin is also connected with Christian theology like that of Islam. This original sin, the corruption of man's heart, is affirmed by human experience. It has never been asserted more strongly than by Byron who did not pretend to speak as a theologian :

"Our life is a false nature — 't is not in

The harmony of things—this hard decree,

This uneradicable taint of sin,

Whose root is earth, whose leaves and branches be

The skies which, rain their plagues on man like dew—

Disease, death, bondage — all the woes we see —

And worse, the woes we see not — which throb through

The immedicable soul, with heartaches ever new."¹

Again, when Ādam became aware of his own fault he turned

¹ *Childe Harold*, IV, 126.

¹ *Qur'ān*, VII/16 & 18 : refer also to p. 239 *supra*,

in repentance towards God, the All-Merciful, who said in return, "Surely then will come to you a guidance from Me; whoever follows My guidance no fear shall come upon them, nor shall they grieve. And as to those who disbelieve in and reject Our communications, they are the inmates of the Fire and in it they shall abide."¹ Man with his bodily form comes into this phenomenal world, the moment he is in contact with carnal desires, being separated from his Origin who is All-purity, the All-Merciful God, really who is beyond description; and if he under the guidance of the spiritual Guide, the Divine representative, be purified of Satanic influences, he will regain his former state, i. e., will gradually be developed to the state of Divinity, the living presence of God—which state is beyond all conjectures and can only be understood by that fortunate one who has realized that State.

This doctrine of the fall of Adam and its re-ascent after repentance which the poets, both modern and classical, have defended so eloquently has a real psychological basis, quite independent of theological dogmas. For "when the moral consciousness awakes, it finds within itself a strong tendency to lawlessness, which it cannot account for, and the source of which is plainly racial rather than personal. Whether the cause of the trouble is the fall or the ascent of man from an earlier condition, the state of sin in ourselves is prior to self-consciousness, and has been inherited, not acquired".²

Thus the creation of man signifies the separation of the soul from God whom it will meet ultimately. And this separation owes its origin to Satanic influence and the moment he will be relieved of this influence he will again meet his God from where he originates. We also find that the life

¹ *Qur'ān*, II, 38-39.

² *Personal Idealism and Mysticism*, p. 165.

of Satan or the duration of its influence is up to the Day of Judgment, the final day of this phenomenal world. When any one has realised God, this phenomenal world is of no importance to him; he sees God face to face, the Day of Judgment has automatically come to him.¹ No Satan can have any influence over him and he knows the Essence of all things, for he is developed to the Essence itself.²

We see that the Angels were not able to bear the responsibility of becoming the 'vice-gerent of God' on earth for the reason that they are all pure and holy and represent only one side of creation. It requires two contraries side by side to make anything visible in this world. Only man can know God, and this Universe with all its belongings has been bestowed on us only for this purpose. Man in one respect is higher than the angels and on the other hand through the Satanic influence has his fall in the earth. Now he is to raise himself to his former state — this is the great struggle in every life.

Professor Spurgeon, while summarising the mystic teaching of Jacob Boehme (or Behmen) has also supplied us in a sense the mystic philosophy of the world at large thus: "Man has fallen from his high estate through ignorance and inexperience, through seeking separation, taking the part for the whole, desiring the knowledge of good and evil, as separate things. The assertion of self is thus the root of all evil. ... For it is the state of our will that makes the state of our life. Hence, by the 'fall', man's standpoint has been dislocated from centre to circumference, and he lives in a false imagination. Every quality is equally good, for

¹ *Qur'ān*, LXIX, 18.

² Really the human nature is to be loyal. Accordingly Josiah Royce has truly said, "Unless you can find some sort of loyalty, you cannot find unity and peace in your active living".

there is nothing evil in God from whom all comes; but evil appears to be through separation. Thus strength and desire in the divine nature are necessary and magnificent qualities, but when, as in the creature, they are separated from love, they appear as evil.

"Self-denial, or mortification of the flesh is not a thing imposed upon us by the mere will of God: considered in themselves they have nothing of goodness or holiness, but they have their ground and reason in the nature of the thing, and are as 'absolutely, necessary to make way for the new birth, as the death of the husk and the gross part of the grain is necessary to make way for its vegetable life'. (Really) All life, whether physical or spiritual, means a death to some previous condition, and must be generated in pain".¹

Rūmī illustrates in his *Mathnavī* the Satanic influences in his own poetic fashion: "The fault of *Iblīs* was 'I am better (than *Ādam*)'² and this disease is in the soul of every (human) creature, There is no worse malady than the conceit of perfection in your soul, O haughty one."

'*Illati-Iblīs anā khayrī budast*;

Wīn marḍ dar nafsi-har makhluq hast.

'*Illati-battar zi-pindāri-kamāl*;

Nīst andar jāni-tū ay dhū dalāl.³

Again, "And if on the way (to God) envy seizes you by the throat, it belongs to *Iblīs* to go beyond bounds in envy. For because of envy he has contempt for *Ādam*, and it is for envy that he is at war with felicity. — Know that this body is the house of envy; accordingly the household (i.e., the different desires of any human being) are tainted with envy. If the body is the house of envy, yet God made that body

¹ *Mysticism in English Literature*, pp. 94-99.

² *Qur'ān*, VII; 11.

³ *Mathnavī*, Vol. I, 3216 & 3214.

very pure, — 'Cleanse My house you twain'¹ is the explanation of such purity; it is the treasure of divine light though its talisman is of earth. Become as dust under the feet of the men of God (spiritual Guides) and throw dust on the head of envy even as we (referring to poet himself) do."

War ḥasad gīrad turā dar rah gulū;

Dar ḥasad Iblīs rā bāshad ghulū.

Kū z-Ādam nang dārad az ḥasad;

Bā sa'ādat jang dārad az ḥasad.

Īn jasad khāna'i-ḥasad āmad badān;

Kaz ḥasad ālūda bāshad khāndān.

Gar jasad khāna'i-ḥasad bāshad walik;

Ān jasad rā pāk kard Allāh nīk.

'*Ṭahhīrā baitī*' bāyāni-pākī-ast;

Ganji-nūrast ar ṭilismash khākī-ast.

Khāk shau mardāni-Ḥaq rā zīri-pā;

Khāk bar sar kan ḥasad rā hamchu mā.²

That is, by becoming submissive to the spiritual guide, we should blot out through the spiritual practices all the blemishes in us — the animal desires in every human being — as the saints have developed themselves to Divinity by observing all the spiritual practices.

In the following lines our poet gives a long list of things which together are a great bar to the realization of God: "The accursed *Iblīs* said to the Lord of Justice (God), 'I want a powerful snare for this prey'.³ He showed to him

¹ *Qur'ān*, II/119: Though originally this is addressed to *Ibrāhīm* and *Isma'il* and the House refers to the holy *Ka'ba*, but the Sufis interpret the body as the house of God and *Ibrāhīm* and *Isma'il* are only the rational soul and the carnal soul, the twain dwellers, in every human body.

² *Mathnavī*, Vol. I, 429-30, 432-4 & 436.

³ i.e., the rational soul to make him entangled in this phenomenal world through various desires.

gold and silver and herds of horse, saying, 'By means of these you can seduce mankind'. Then God offered to that fallen one gold and jewels from his valuable mines, saying, 'Take this other snare, O accursed one'. He replied, 'Give more than this, O most excellent Helper.' ... He (God) brought and placed before him wine and harp ; at this the Satan smiled faintly and was partially satisfied. He sent a message to the Eternal foreordainment of perdition, saying, 'Raise dust from the bottom of the sea of temptation'. ... When God showed him (Satan) the beauty of women that was prevailing over the reason and self-restraint of men, he snapped his fingers and began to dance, saying, 'Give me these as quickly as possible, I have attained to my desire.'

Guft Iblisi-la'in in dādār rā ;
Dāmi-zafti khwāham in ishkār rā.
Zarr u sīm wa galla'yi-asbash namūd ;
Kih bad'in tānī khalā'iq rā rabūd.
Pas zar wa gauhar zi-ma'danhāy-khush ;
Kard ān pas mānda rā Ḥaq pīsh kash.
Gīr in dāmi-digar rā ay la'in ;
Guft zīn afzūn dih ay nī'mal-mu'in.
Khamr u chang āward pīshī-ū nihād ;
Nīm khandah zad badān shud nīm shād.
Sūy-iqlālī-azal paighām kard ;
Kih bar ār az qa'ri-bahri-fitna gard.
Chunki khūbī'i-zanān bā ū namūd ;
Kih z-'aql wa ṣabri-mardān mīfazūd.
Pas zad angūshtak baraqṣ andar fatād ;
Kih badih zūtar rasīdam dar murād.¹

Riches, honour, worldly pleasure, and above all, lust are the great helping hands to Satan, the carnal spirit in a man in obstructing man's spiritual progress to God. In the story of the King and the Handmaiden we find that man is

'the King to whom belonged both the power, temporal and spiritual' (*mulki-dunyā būdash wa ham mulki-dīn*).¹ By temporal power is meant all the lower desires or attractions with which he is endowed. These are not only lust, worldly pleasures and power and prestige of the world, but also worldly wisdom and knowledge. And by spiritual power is meant the attraction towards God which is pure love and is innate in every human being. As our poet says,

Dānad ū kū nīkbakht wa mahramast ;
Zīrakī z-Iblīs u 'ishq az Ādamast.
Zīrakī sabbāhī āmad dar bahār ;
Kam rahad gharqast ū pāyānī-kār.
Hil sabāhat rā rahā kun kibr u kīn ;
Nīst Jaiḥūn nīst jū daryā-st in.
'Ishq chun kishti bawad bahri-khawāṣ ;
Kam bawad āfat bawad aghlab khalāṣ.
Zīrakī bafrūsh u ḥairānī bakhar ;
Zīrakī ṣannast u ḥairānī nazar.
'Aql qurbān kun pīshī-Muṭṭafā ;
Ḥasbī Allah gū ki Allāh-am kafā.

... Intelligence is swimming in the seas, he is not saved, (and) is drowned at the end of business. Leave off swimming and avoid pride and enmity. It (God) is neither Oxus nor a stream but the Ocean. Love is a ship for the elect, seldom there is any calamity, for the most part there is deliverance (from this world by the realization of God). ... (Accordingly) sacrifice all the Satan in you before the Prophet who is the Universal spiritual guide to every human soul, and develop the characteristic of Ādam (i. e., love) in you, then you will find that after a relapse you are the same as He.²

The poet then shows a distinction between worldly wisdom

¹ *Mathnavī*, Vol. V, 942-3, 945-6, 952-3 & 956-7.

¹ Refer also to p. 206 *supra*.

² *Mathnavī*, Vol. IV, 1402-4, 1406-8: refer also to p. 222 *supra*.

and the knowledge of God by singing, "Worldly wisdom increases suspicion and doubt (and) the wisdom of Religion soars above the sky. ... These teachers of policy, i. e., the philosophers, have burnt their hearts (in study) and have learnt only pretences and tricks. They have thrown to the winds patience, altruism, sacrifice of passions and generosity which are the elixir of gain. The real thought is that which opens a way (to God ; the real way is that where a king (any soul) advances (spiritually). The real King is one who is a king to himself and is not made king by treasuries and armies ; so that his Kingship may remain everlasting like the glory of the religion of Aḥmad (or the Prophet Muḥammad, i. e., the Religion of Islam)"

Hikmatī-dunyā fazāyad ẓann u shak ;

Hikmatī-dīnī parad fauqī-falak.

Hīla āmūzān jigarhā sūkhtah ;

Fī'l-hā wa makr-hā āmūkhtah.

Ṣabr u īthār wa sakḥāyi-nafs u jūd ;

Bād dādah kān bawad iksīri-sūd.

Fikr ān bāshad ki bagshāyad rahī ;

Rāh ān bāshad ki pīsh āyad shahī.

Shāh ān bāshad ki az khud shah bawad ;

Nah bamakhzan-hā u lashkar shah shawad.

Tā bamānad shāhī'i-ū sarmadī ;

Hamchu 'izzī-mulki-dīnī-Aḥmadī.¹

The Satan of which most has been said in every religious book is not any other person besides the fleshly soul in us. As the poet says, "The fleshly soul² and the Satan have been one person (though) they manifested themselves in two forms. Like the angel and the intellect which were (really) one,

1 *Mathnavī*, Vol. II, 3203, 3205-9.

2 Cf. St. Augustine's : "It is not the corruptible flesh that made the soul sinful, but the sinful soul that made the flesh corrupt."

they (the fleshly soul and the Satan) become two forms for the sake of His (Divine) will. You have such an enemy as this (fleshly soul) in your inner part — he is the preventer of intellect and the enemy of the spirits and religion."

Nafs u shaitān har du yak tan būda-and ;

Dar du ṣūrat khwīsh rā banmūda-and.

Chun Firishta wa 'aql ki īshān yak budand ;

Bahri-hikmathāsh dū ṣūrat shudand.

Dushmanī dārī chunīn dar sirri-khwīsh ;

Mānī'i-'aqlast u khaṣmī-jān u kīsh.¹

Philosophers also opine that there is no separate existence of Satan but that is only our inward selfish desire. Rūmī criticises them that while arguing they do not really understand the real situation. Only arguments will have no effect but one must understand the reality of the affair by sacrificing all variety and other diabolic influences in him. And if he can do this he is certainly a perfect man ; otherwise, he is himself a devil. As he declares, "A philosopher denies the existence of the devil (and) at the same time he is possessed by a devil. (O philosopher,) if you have not seen the devil behold yourself ; without diabolic influence there is no blueness in the forehead. Whoever has doubt and perplexity in his heart, he is in this world a secret philosopher. He is professing firm belief, but sometime or other that philosophical vein will blacken his face."

Harkī rā dar dīl shak wa pīchānī-ast ;

Dar jahān ū falsafī'i-pīnhānī-ast.

Mī namāyad i'tiqād wa gāh gāh ;

Ān ragī-falsaf kunad rūyash siyāh.²

In the path of Religion everyone must submit to his spiritual guide. If he can obey him unscrutinizingly, he is sure to have the realization of God. Accordingly, our poet

1 *Mathnavī*, Vol. III, 4053-5.

2 *Ibid.*, Vol. I, 3283-6 : refer also to p. 8 *supra*.

sings thus in the *Dīwān*: "If you desire that Shams Tabrizī should be your guest, O you who are really the Lord of selflessness, make your house free of the self."

Gar tu khwāhī Shams Tabrizī bawad mihmāni-tū ;

Khāna khālī kun zi-khud ay kad-khudāyi-bīkhudī.¹

But people with doubt and defect of faith cannot advance in this path. Let us again see to the character of Iblīs in the *Qur'ān*. According to some interpreters of the *Qur'ān*, he was also one of the angels and was faithful to God for years together; but when did time come to bow himself before Ādam, he became aware of his qualifications and could not obey God, his Lord, unscrutinizingly. Here his satanic character came into view, and hence his fall from the angelic state. Rūmī also declares likewise: "Hundreds of thousands of years the accursed Devil was a saint and the commander of the faithful; on account of the pride which he had, he grappled with Ādam and was put to shame like dung in the morning tide."

Ṣad hazāran sāl Iblīsī-la'in ;

Būd abdāl wa amīru'l-mū'minīn.

Panja zad bā Ādam az nāzī ki dāsht ;

Gasht ruswā hamchu sargīn waqt chāsht.²

In the *Qur'ān* Satan is given the epithet of *Khannās*³, and al-Baidāwī explains it as "because he habitually draws back when a man thinks of God". The evil spirit is always insinuating itself to all sorts of insidious ways from within, so as to deviate man's natural attraction from God. And our poet has so nicely described the characteristics of Satan with the use of this term! "The name that denotes the Devil's becoming hidden from (men's) souls and going into that hole⁴ is

¹ *Kulliyāti-Shamsi-Tabriz*, p. 898.

² *Mathnavī*, Vol. I, 3296 7.

³ *Qur'ān*, CXIV; 4.

⁴ The abode of animal passion is compared to the hole of a snake.

khunūs (slinking back); for his *khunūs* is like the *khunūs* of the hedgehog — like the head of the hedgehog, he hops in and out. For, God has called the Devil *Khannās* (the slinker), because he resembles the head of the little hedgehog. The head of the hedgehog is continually being hidden because of its fear from the cruel hunter (i.e., the spiritual soul) until when it has found an opportunity, it puts out its head and by such like stratagem the snake becomes its prey.¹ "If the fleshly soul has not attacked you from within, how the brigands (outward attractions of the world) have any power to lay a hand upon you". (Then the poet advises thus:) "Hearken to the good counsel in the sayings of the Prophet, 'Your worst enemy (is your passion which) is between your two sides.'² Do not listen to the pompous talk of this enemy; (but) flee for she is like Iblīs in obstinately wrangling and quarrelling'.

Nāmi-pinhān gashtani-dīv az nufūs ;

W-andar ān sūrākh raftan shud khunūs,

Kih khunūsash chun khunūsi-qunfudh-ast ;

Chun sari-qunfudh urā āmad shudast.

Kih khudā ān dīv rā khannās khwānd ;

Kū sari-ān khārpustak rā bamānd.

Mī nihān gardad sari-ān khārpust ;

Dam badam az bīmi-ṣaiyādi-durusht.

Tā chu furqat yāft sar ārad birūn ;

Zīn chunīn makrī shawad mārash zabūn.

Garna nafs az andarūn rāhat zadī ;

Rahzanān rā bar tu dastī kai budī.

Dar khabar bashnū tu īn pandī-nikū ;

Baina janbaikum lakum a'day 'adū.

Ṭumṭurāqi-īn 'adū mashnū gurīz ;

Kū chu Iblīs ast dar laj wa : afīz.³

¹ i.e., the Satan dominates over the carnal soul of a man.

² Cf. *Qur'ān*, 7/17; see also p. 239 *supra*.

³ *Mathnavī*, Vol. III, 4058-63, 4066-7.

Now the question arises what for God has created Satan ; for, if there would have been no Satan, then all the troubles would have vanished at once. But God has created everything or being with some purpose. If there would have been no Satan there would have been no creation at all. But this does not serve God's purpose which is the Divine Manifestation. And this manifestation can only be obtained by sacrificing the carnal desires and by developing the spiritual attributes in every human being. As our poet says, 'I (God) have only created Jinns and men (that they may serve Me)'.¹ — Recite this. The object of this world is nothing but Divine worship.

Mā khalaqtu'l-jinna wa'lins īn bakhwān ;

Juz 'ibādat nīst maqṣūd az jahān.

And he illustrates this with examples in his poetic fashion, "Hell is therefore the mosque of their (the vile and the stupid one's) devotion — a trap is the only fetter for a wild bird. Prison is the cloister of the thief and villain as he is constantly mindful of God there. In as much as Divine worship was the object of mankind, hell-fire was made the place of worship for the rebellious. For the vile become purified after suffering oppression, when they receive kindness they themselves become oppressive."

Masjidi-ṭā'ātshān pas dūzakh ast ;

Pāy bandi-murghi-bīgānah fakh ast.

Hast zindān ṣūmi'a'i-duzd wa li'yam ;

Kandar ū dhākir shawad Haq rā muqīm.

Chun 'ibādat būd maqṣūd az bashar ;

Shud 'ibādatgāhi-gardankash saqar.

Kih li'yamān dar jafā ṣāfī shawand ;

Chun wafā bīnand khud jāfī shawand.²

Everything has been given to us for the proper use. The *Qur'ān* says, "In everything of this earth God has made a use

¹ *Qur'ān*, 51/56 : refer also to p. 256 *supra*.

² *Mathnavī*, Vol. III, 2983-6 & 2988.

for you. And if you want to care the gifts of God you would not be able to number them".¹ But we often forget this thing and blame our lot for the sufferings that come upon us. Our poet says, "Think of (Divine) Mercy the bitter trials (of sufferings) and (Divine) punishment the kingdom of Merv and Balkh. That Abraham² did not avoid breaking (of idols) and was saved ; and this Ibrāhīm (son of Adham)³, avoided (worldly) respect and honour and was relieved".⁴

But for this we should not think that everyone is to give up all connections of the world. This world with all its gifts has been given to us for the proper use and thus to develop ourselves in the way to our realization of God. How beautifully the poet says, "The wealth that you reserve for religion (is good) ; the Prophet said, 'How good is the righteous wealth'.⁵ Water in the boat is (the cause of) the ruin of the boat, (but) water underneath is a great support."

Māl rā kaz bahri-dīn bāshī hamūl ;

Nī'ma mālun ṣālihūn khwāndash rasūl.

Ab dar kishti halāki-kishti ast ;

Ab andar zīri-kishti pushti ast.⁶

It is not required that we are to curtail all our enjoyments of the world but the thing is that we are not to be attached to these things — 'water must not be in the boat'. As our poet says,

¹ *Qur'ān*, 2/29 and 16/18.

² *Ibid.*, 21/69 : The story of Abraham is that as he broke away all the idols of the people and preached monotheism, he was thrown into the fire by the order of Nimrod, the then king, but that fire was changed into a rose-garden by God.

³ Refer to his life on pp. 113-5 *supra*.

⁴ *Mathnavī*, Vol. VI, 1736-7.

⁵ *Hadīth* : *Nī'ma'l-mālu'ṣ-ṣālihū lil-rajulī'ṣ-ṣālihī*.

⁶ *Mathnavī*, Vol. I, 984-5.

*Bar makan par rā wa dil bar kan azū ;
 Zānki sharṭi-in jihād āmad 'adū.
 Chun 'adū nabwad jihād āmad maḥāl ;
 Shahwatat nabwad nabāshad imtithāl.
 Hain makun khudrā khaṣī ruhbān mashau ;
 Zānki 'iffat hast shahwat rā girau.
 Bī hawā nahī az hawā mumkin nabūd ;
 Ghāzī'y bar murgagān natwān namūd.¹*

Our life is a great battle-field of this Holy War.² This war is of two kinds — one external and the other internal, of which the latter is of most importance to the followers of Divine Path. This is the crushing of the passions on the way to Realization. And the external enemy who may oppose one on this Path will be crushed by Divine artifice, if any one is sincere in his Goal. This idea is finely depicted by our poet in interpreting the saying of the Prophet, 'We returned from smaller battle (to prepare ourselves) for the greater battle (*raja'nā min jihādī'l-aṣgharī ilā jihādī'l-akbarī*)' through the mouth of the Hare (in the story of Hare and the Lion) while it says, "Now we have returned as the Prophet from the smaller battle to the greater battle. I require now the God's strength and His grace and the ambition, so that by the needle (of my aim) I may dig out this Mountain of Qāf.

*Qad raja'nā min jihādī'l-aṣgharīm ;
 Bā nabī andar jihādī-akbarīm.
 Qūwat az Haq khwāham wa taufīq u lāf ;
 Tā basūzan bar kanam in kūhi-qāf.³*

1 *Ibid.*, Vol. V, 574-5, 577-8 : see also p. 112 *supra*.

2 The life as a great Battle-field of this Holy War has also been described in the Scriptures of the Hindus, for which refer to p. 250 *supra*.

3 *Mathnavī*, Vol. I, 1387-8. Here also we find reference of the Sūfīs, as of Prophet Muḥammad, who underwent spiritual exercises like the Yogīs of India.

In this Holy War the low passions must be subdued so that the spiritual faculties may be overpowering. But often we forget this thing ; and we become interested in things that bar our spiritual progress for the time being, though everyone must meet his Origin in the end. And our poet says the fact with a tinge of humour : "Although the object of a book is the science (in it), yet if you make it a pillow it may serve this as well. But to be a pillow was not its object — it was knowledge, wisdom, right guidance and (real) gain." In the same way, 'If you have made the sword a tent-pin you have preferred defeat to victory.'

*Garchi maqṣūd az kitāb ān fan bawad ;
 Gar tu-ash bālīsh kunī ham mī shawad.
 Līk azū maqṣūd in bālīsh nabūd ;
 'Ilm būd wa dānīsh wa irshād u sūd.
 Gar tu mīkhī sākhtī shamshīr rā ;
 Bar guzīdī bar ṣafar idbār rā.¹*

In the story of Iblīs and Mu'āviya occurring in the second volume of the *Mathnavī*, the poet justifies very nicely through a dialogue between Satan and the Prophet's companion the purpose of God's creating Satan ; and that in obstructing and opposing every man from his spiritual progress, Satan is only serving God, his Lord, faithfully. Iblīs says, "If the Sea of Bounty (God) rebuked me, (yet) how the doors of bounty might be shut. Justice, grace and favour are the Essence of His coin, wrath in Him is only a speck of alloy on it. If separation from Him is the cause of His wrath — it is for the sake of knowing the worth of union with Him. ... I admit that my declining to worship (Ādam) was from envy, (but) that envy arises from love, not from denial (of obeying Him). It is certain that envy arises from love, lest another become the companion of the

1 *Mathnavī*, Vol. II, 2989-91.

Friend.¹ Since there was no play besides this on His Board, He (God) said, 'Play' ; what more can I know."

Gar 'itābī kard daryāyi-karam ;

Basta kay kardand darhāyi-karam.

Aṣli-naqdash dād u luṭf wa bakhshish ast ;

Qahr bar wai chun ghubārī az ghish-ast.

Furqat az qahrash agar ābistan ast ;

Bahri-qadri-waṣli-ū dānistan ast.

Tarki-sijdah az ḥasad gīram ki būd ;

Ān ḥasad az 'ishq khīzad na az jahūd.

Har ḥasad az d-ustī khīzad yaqīn ;

Kih shawad bā d-ust ghairī hamnishīn.

Chun ki bar naṭ'ash juz īn bāzī nabūd ;

Guft bāzī kun chī dānam dar fuzūd.²

Satan in disobeying the Command of God served the will of Him which was the manifestation of God. If Satan does not disobey His command, the will of God cannot be right-fully served. Though Satan may be called the enemy of God, it is only apparent. For before God, the one All-powerful, there cannot stand anyone as an enemy to Him. This apparent enmity of Satan is to serve the purpose of God. Satan is no less a devotee to God in disobeying His Order while he says, 'Though I am mated by Him I am testing the delights of Him.'³ For true lovers delight in the anguish their Beloved inflicts upon them. Besides this, everyone is bound to obey Him. As our poet says, "Truly whether it be infidelity or faith in Him (to which he is predestined), he is the handloom

1 Cf. Plato's "The truth is that the cause of all sins in every person and every instance is excessive self-love" (*Laws*, V. 731).

2 *Mathnavī*, Vol. II, 2630 1, -33, -42-3 & 2645.

3 Cf. *Ibid.*, Li. 2647 : *Dar balā ham mī chasham ladhdhāti-ū ; māti-ūyim māti-ūyim māti-ū.*

of the Lord and belongs to Him." Again, Iblīs says, "I am the touchstone for the false coin and the true ; I lay these different sorts of fodder — for what purpose ? In order that it may be seen of what kind the animal is. ... When a wolf bears an issue to an antelope and there is some doubt whether it has the nature of a wolf or an antelope, you drop some grass and bones in front of it (and see) to which side it quickly steps. ... Offer grass and bones, offer the food of the flesh and the food of the spirit. If he seek the food of the flesh, he is worthless ; and if he desires the spirit, he is a chief. If he serve the body, he is an ass ; and if he go into the Sea of spirit, he will find pearls. Although these twain — good and evil — are different, yet they are engaged in the same business. The prophets offer devotions and the enemies (of God) offer lusts. (Really) wrath and mercy are paired together. From these twain was born the world of good and evil."

...
Man mihakkam qalb rā wa naqd rō.

Īn 'alafhā mī niham az bahri-chīst ;

Tā padīd āyad ki haywān jinsi-kīst.

Gurg az āhū chu zāyad kēdakī ;

Hast dar gurgīsh u āhūyi shakī.

Tū giyāh wa ustukhwān pīshash barīz ;

Tā kudāmīn sū kunad ū gām tīz.

Tū giyāh wa ustukhwān rā 'urḍa kun ;

Qūti-nafs wa qūti-jān rā 'urḍa kun,

Gar ghidhāyi-nafs jūyad abtar ast ;

War ghidhāyi-rūḥ khwāhad sarwar ast.

Gar kunad ū khidmati-tan hast khar ;

War rawad dar bahri-jān yābad guhar.

Garchi īn dū mukhtalif khaīr wa shar and ;

Līk īn har dū bayak kār andar and.

Ambiyā tā'āt 'urḍa mī kunand ;

Dushmanān shahwāt 'urḍa mī kunand.

*Qahr u lutfi juft shud bā hamdigar ;
Zād az īn har dū jahāni khair u shar.¹*

In the *Mathnavi* Rūmī has compared Satan to a faithful dog, who is always guarding from a foreigner (or disbeliever in God) the door of the Turkoman, compared to God Himself. How excellently he sings !

*Mulk mulki ūst farmān āni-ū ;
Kamtarin sag bar dar ān shaitāni-ū.
Turkumān rā gar sagi bāshad badar ;
Bar darash banhāda bāshad rū u sar.
Kūdakāni-khāna dumtash mā kashand ;
Bāshad andar dastl-ṭiflān khwārmānd.
Bāz agar biḡāna'y mā'bar kunad ;
Ḥamla bar wai hamchu shīri-nar kunad.
Ay sagi-dīv imtiḥān mā kun ki tā ;
Chun darīn rah mā nihand īn khalq pā.
Ḥamla mā kun mānā' mīkun mīnigar ;
Tā ki bāshad māda andar šidq u nar.
Pas a'ūdḥ az bahri-chih bāshad chu sag ;
Gashta bāshad az taraffu' tīz tag.
In a'ūdḥ ān ast kay Turki-khiṭā ;
Bāng barzan bar sagat rah bar gushā.
Tā biyāyam bar dari-khargāhi-tū ;
Ḥājatī khwāham zi-jūd wa jāhl-tū.
Chunki Turk az satwatī-sag 'ājlz ast ;
In a'ūdḥ wa īn faghān nā jāylz ast.
Turk ham gūyad a'ūdḥ az sag ki man ;
Ham zi-sag dar māda-am andar waṭan.
Tū namī yārī barīn dar āmadān ;
Man namī āram zi-dar bīrūn shudan.
Khāk aknūn bar sarī-Turk wa qunūq ;
Kih yakī sag har durā bandad 'unuq.
Ḥāsh li'llah Turk bāngī bar zanad ;
Sag chi bāshad shīri-nar khūn qai kunad*

*Ay ki khud rā shīri-yazdān khwānda'yi ;
Sālḥā shud bā sagi dar māda'yi.
Chun kunad īn sag barāyi tū shikār ;
Chun shikāri-sag shudastī āshkār.²*

In the hunting to be successful, one must get the trained dogs. One cannot hunt without a dog, but if the dog be not trained and submissive he will fall upon the hunter instead of pursuing the quarry. In the same way in this great field of life to make a life successful, which is the realization of God, one must control his passions ; and then with his controlled passions, he might advance for spiritual upliftment. But if the passions are not subdued,—what to say of spiritual advancement—his life will be gradually degraded and it will be of utter failure at last.

Thus the root of this Satanic influence or Sin is sensuality, pride and selfishness. To the Greeks, as well as to the Indian philosophers, indeed, "none of these seemed so satisfactory, as the theory that the source of sin is delusion or disease—a perverted condition of the mind".² And when anyone will be relieved of these Satanic influences he will reach the Angelic state, and then, advance on upwards till he realizes the Final State.

The real nature of the Satanic state and that of the Angel, i.e., of piety and sin or goodness and evil, is only known to the Ṣūfī, who has realized God. The Angelic state and the Satanic nature are only the two aspects of a life. When we can surpass both these aspects, we can reach the Ultimate. But in this holy war of life the Satanic nature in us must be overcome by our angelic faculties, and then these good qualities should also be left aside to reach the Goal where rests Eternal Bliss.

¹ *Mathnavi*, Vol. V, 2939-42, 2951-62 : refer also to p. 239-40 *supra*.

² *Personal Idealism and Mysticism*, p. 171.

¹ *Mathnavi*, Vol. II, 2651, -72, -76-8, 2680-4.

IV

Conception of Good and Evil

Everyone in this world has the idea of good and evil. Whenever any person gets pleasure or satisfaction from any other person or thing, he says that thing or person to be of good to him ; and if he gets pain or suffering, he thinks that another as the cause of his pain or suffering, and counts that one as an evil. We find that the same person or thing may be the cause of pleasure to one, and the cause of displeasure and suffering to another, and to a third it is of no importance or significance. Thus poison as medicine is of most importance to a person who is suffering from any disease, but this same medicine to a healthy person is really poisonous and may even cause his death, and to a third person who is not concerned with it, the medicine has no signification. In the case of human beings also such things may arise. A beloved is of most pleasure to the lover, but the same beloved is the cause of displeasure to the rival one who was in love with the beloved and is now disappointed of her love, and to a third person this beloved is of no significance or importance. Rūmī says, "In this world there is no poison or sugar which is not a footing to one and a bondage to another. The poison

of the snake is life to that snake, but to a man it will be the cause of death. To the creatures of water the water is like a garden, but to the creatures of earth it is a burden and death". He then concludes thus : "Know this also — evil is relative ; there is no absolute evil in the world".

Dar zamānah hīch zahr wa qand nīst ;

Kih yakī rā pā digar rā band nīst.

Zahri-mār ān mār rā bāshad hayāt ;

Nisbatash bā ādmī bāshad mumāt.

Khalqi-ābī rā bawad daryā chu bāgh ;

Khalqi-khākī rā bawad ān marg u dāgh.

Pas badi-muṭlaq nabāshad dar jahān ;

Bad banisbat bāshad īn rā hum badān.¹

Both good and evil are relative, and they do not depend on things or persons. Only place and time or occasions cause the things to be good or evil. Our poet says, "Nothing is absolutely good nor absolutely evil ; every good and evil arise from its relative place — for this reason knowledge is necessary and useful."

Khairi-muṭlaq nīst zīnhī hīch chīz ;

Sharri-muṭlaq nīst zīnhā hīch nīz.

Nafa' u ḍarri-har yakī āz mauḍī' ast ;

'Ilm az īn rā wājib ast wa nāfi' ast.

Accordingly, "Knowledge is necessary to have an idea of the real nature of every good and evil." What is charity ? What is justice ? What is cruelty or severity ? —The same work can be just at one time, and it is unjust at another time. In this way any apparently cruel deed done to anyone may really be of much usefulness to him. How beautifully Rūmī sings ! "What is justice ? It is action in its (proper) place. What is oppression ? It is action in its wrong place."

'Adl chi bwad waḍī' andar mauḍī'-ash ;

Zulm chi bwad waḍī' dar nā mauḍī'-ash.

¹ *Mathnavī*, Vol. IV, 65-6, 68-9.

And our poet continues thus in his poetic way : "O many a punishment that is inflicted on a poor fellow is better as regards divine recompense than bread and sweetmeat ; for the reason that sweetmeat in out of season may make the bile yellow, (whereas) a slap may purge him of all dross in him. Do give a slap on a poor fellow in time ; it will rescue him from being beheaded (for his grave wickedness afterwards). Charity and its occasion is good (no doubt), but only when you do it in its proper place. Put the *Shāh*¹ in the place of *Rukh*¹— it is ruinous on its part ; and the placing of horse (*asp*¹) to that of *Shāh* is also clear foolishness. In religious law also there is favour and punishment ; the King is for the throne and the horse (to stand) at the gate. Every King has his royal chamber and prison house ; the chamber is for the sincere ones, and the prison is for the wicked. If you put a plaster on a boil which requires the knife, you (only) establish pus in the boil. It will eat away the flesh beneath it ; it will have very little of benefit, but rather fifty times more harm." He then concludes his discussion saying that there is nothing wrong in this world ; everything has its benefit in the long run. He says, "Nothing is vain that is created by God — of anger, clemency, good counsel and stratagem"

Ay basā zajrī ki bar miskīn rawad ;
Dar thawāb az nān u ḥalwā bih bawad.
Zān ki ḥalwā bi awān safrā kunad ;
Sīliyash az khubth mustanqā kunad.
Sīlī'iy dar waqt bar miskīn bazan ;
Kih rahānad ānash az gardan zadan.
(Guft Shah) nīkū-st khair wa mauqī'ash ;
Līk chun khairī kunī dar mauqī' ash.
Mauqī'i-rukḥ shah nahī wairānī-ast ;
Mauqī'i-shah asp ham nādānī-ast.

1 *Shāh*, *rukḥ* and *asp* are the different dice used in the game of Chess.

Dar sharī'at ham 'atī ham zājir hast ;
Shāh rā ṣadr wa faras rā darga ast.
Buzm u zindān hast har bahrām rā ;
Buzm mukhlīṣ rā u zindān khām rā.
Shaqḡ bāyad rīsh rā marham kunī ;
Chirk rā dar rīsh mustahkam kunī.
Tā khurad mar gūshṭ rā dar xīrī-ān ;
Nīmi-sūdī bāshad wa panjāh ziyān.
Nīst bāṭil harchi yazdān āfrīd ;
Az ghaḍab waz ḥilm waz nuḡḡ waz makīd.¹

Likewise the *Qur'ān* says, "It is possible that you dislike a thing which is good for you, and you love a thing which is bad for you. But God knows and you do not know (the ultimate result of it).² Our poet also says, "The child trembles at that lancet of the barbar³ (but) the sympathetic mother is happy in that. He gives a little pain, and brings forward greater solace ; he gives what you cannot understand. You are judging from your own stand-point ; think over deeply, for it is far, far from the truth."

Bachcha mī larzad az ān nīshi-ḥajām ;
Mādari-mushfiq dar ān gham shādkām.
Nīmi-jōn bastānad wa ṣad jān dihad ;
Ān ki dar wahmat nyōyad ān dihad.
Tū qiyōs az khwīsh mī gīrī walīk ;
Dūr dūr uftāda'yi bingar tu nīk.⁴

The evil or good that we find in other things is not really for the things themselves ; it is our own nature reflected through them. The faults that we see in others are our own faults imposed on them. Alluding to the story of the Lion, the king of beasts and the Hare, how beautifully Rūmī brings

1 *Mathnavī*, Vol. VI, 2593-602, 2604-6.

2 *Qur'ān*, II/216.

3 in his performance of the holy custom of Circumcision.

4 *Mathnavī*, Vol. I, 244-6.

out the nature of good and evil ! He sings, "O you, many an evil (textual oppression) that you see in others is your own nature (reflected) in them. In them was reflected all that you are in your real nature regarding hypocrisy, oppression and insolence. You are that (evil-doer), and you are striking the blows at yourself ; it is yourself whom you are cursing at the moment. You do not see the evil in yourself clearly, otherwise you would hate your evil nature with all your life. O foolish one, you are going to make war against yourself, like that lion who made war against himself. (But) when you reach the depth of your nature, you will understand that vileness was from your own nature. To the lion (of the story) at the bottom (of the well) it became clear that he who seemed to him to be another was (really) his own image."

*Ay basā ṣulmī ki bīnī dar kasān ;
 Khūy-tū bāshad dar īshān ay falān
 Andar īshān tāftah hastī'i-tū ;
 Az nifāq wa ṣulm u bad mastī'i-tū.
 Ān tu'yī wān zakhm bar khud mī zanī ;
 Bar khud ān sāt tu la'nat mī kunī.
 Dar khud ān bad rā namī bīnī 'ayān ;
 Warna dushman būdī'yī khud rā bajān.
 Hamla bar khud mī kunī ay sāda mard ;
 Hamchu ān shīrī ki bar khud hamla kard.
 Chun baqa'ri-khūy-khud andar rasī ;
 Pas badānī kaz tu būd ān nā kasī.
 Shīr rā dar qa'r paidā shud ki būd ;
 Naqshī-ū ānkash digar kas mī namūd.¹*

In another place he says, "The one which is like a snake to your eye, but to the eye of another the same one is like a beautiful picture. It is for the reason that in your eye is the idea of his being an infidel, and in the eye of the friend

is the idea of his being a (true) beloved. Joseph¹ was like a camel (bearing burdens) in the eyes of his brothers, but the same Joseph was like a fairy in the eyes of Jacob (his father)."

*Ān yakī dar chashmi-tū bāshad chu mār ;
 Ham wai andar chashmi-ān dīgar nigār.
 Zānki dar chashmat khayālī-kufri-ū-st ;
 Wān khayālī-mū'minī dar chashmi-dūst.
 Yūsuf andar chashmi-ikhwān chun sutūr ;
 Ham wai andar chashmi-Ya'qūbī chu hūr.²*

Accordingly, Sri Aurobindo has explained thus the nature of pain and pleasure in his *Life Divine* : "We feel pleasure or pain in a particular contact because that is the habit our nature has formed, because that is the constant relation the recipient has established with the contact. It is within our competence to return quite the opposite response, pleasure where we used to have pain, pain where we used to have pleasure ... It (mental being) is not bound to be grieved by defeat, disgrace, loss : it can meet these things and all things with a perfect indifference ; it can even meet them with a perfect gladness. Therefore man finds that the more he refuses to be dominated by his nerves and body, the more he draws back from implication of himself in his physical and vital parts, the greater is his freedom. He becomes the master of his own responses to the world's contacts, no longer the slave of external touches."

How does this evil originate in man ? Rūmī says, "Know, then, that any pain of yours is the result of some deviation (from the Truth), and the calamity of your affliction is due to (your) greed and passion."

*Pas badān ranjat natīja'i-zallatīst ;
 Āfati-īn dārbatāt az shahwatīst.³*

1 Joseph, the story of Yūsuf in the *Qur'ān*, chap. XII.

2 *Mathnavī*, Vol. II, 602-3 & 609.

3 *Ibid.*, Vol. V, 3988.

1 *Ibid.*, 1319-25.

This origin of evil is from the beginning of the creation of mankind. And whenever we look forward, we find that every new creation is preceded by some evil, pain or destruction. How was Ādam, the first of human race, born? There is reference in the *Qur'ān*¹ to the fall of Ādam because of his taking some forbidden fruit which is the symbol of impurity. Accordingly Rūmī says, "All these sufferings that are within our hearts arise from the dust and vapour of our existence and (its vain) desire. These uprooting griefs are as a scythe to us; this is such (i. e., good), or that is such (i. e., bad) is a temptation (of the Satan) in us. Know that every pain is a piece of death; expel that part of death (that is, be above all grief and sorrow), if it is possible for you. When you cannot be free from that part of death, know that the whole of it will be thrust upon your head. (And) if the part of death has become sweet to you, know that God will make the whole sweet to you"

Īn hama ghamhā ki andar sīnahā-st;

Az bukhār wa gardī-būd wa bādī-mā-st.

Īn ghamīnī-bīkhkan chun dāsi-mī-st;

Īn chunīn shud wān chunān waswāsi-mā-st

Dānki har ranjī zi-murdaṇ pāra'ist;

Juzvī-marg az khud barān gar chāra'ist.

Chun zi-juzvī-marg natwānī gurīkht;

Dānki kullash bar sarat khwāhand rīkht.

Juzvī-marg ar gasht shīrīn mar turā;

Dānki shīrīn mī kunad kul rā khudā²

The question now arises, why all these evils and sufferings, or rather this creation whose origin is from evil? Regarding the creation of the world we have already said that it is for the Divine Manifestation, so that the Treasure of knowledge

¹ Chap. II/36: refer also to Ṣūfī Concept of Satan where it is fully discussed.

² *Mathnavī*, Vol. I, 2296-300: see also p. 275 *supra*.

may not remain hidden, — the Treasure of knowledge being God, who is the Treasure of Eternal Bliss, Beauty and Truth, and the source of all good. And our poet says on the mystery of evil thus:

Ranj ī gham rā Haq payī-ān āfrīd;

Tū badīn qīd khush dilī āyad padīd.

Pas nihānīhā baqīd paidā shawad;

Chunki Haq rā nīst qīd pinhān bawad.¹

What a great truth does he divulge! — Everything that we see in this world is only visible to us owing to the presence of its contrary side by side.

God is hidden from us for the reason that He is all good, and there is no contrary to Him, i. e., there is nothing like absolute evil in this world. Whatever we see in this world is either good or evil relatively. The poet says, "Do not consider that all the happenings of the world (proceeding) from Heaven will continue here eternally"

Tū mabīn īn waqī'ātī-rūzgār;

Kaz falak mīgardad īnjā nāguwār.

Every event whether pleasing or disgusting that comes upon us, has its limited period after which it must change to its alternative. But we often forget this thing, and blame our lot for the sufferings that come upon us. Rūmī sings,

Rahmatī dān imtīhānī-talkh rā;

Niqmatī dān mulkī-Marv wa Balkh rā.

Ān Barāhīm az talaf nāgrīkht u mānd;

Īn Barāhīm az shāraf bagrīkht u rānd.²

¹ *Ibid.*, 1130-1: refer also to p. 207 *supra*. Cf. also Browning's:

Type needs antitype;

As night needs day, as shine needs shade, so good

Needs evil; how were pity understood

Unless by pain?

² *Mathnavī*, Vol. VI, 1733 & 1736-7: see also p. 313 *supra*.

Evils, passions and wrong desires must be there; and all these serve the purpose of creation. This world is the great field of Holy War; we are to overcome all these evil passions and desires in us, and when we shall be relieved of all these things, we are no more of this world. We may yet be living in this world, but it will be out of us: this is the great Blessing of the creation and of the birth of Man. And this eternal Bliss cannot be expressed by any one; it is to be realized. Rūmī says, "Knowledge and wisdom is for (distinguishing) the (right) path and the wrong path; when all are the (one right) path, knowledge is without significance."

'Ilm u hikmat bahri-rāh wa bīrahīst;

*Chun hama rah bāshad ān hikmat tahī-st.*¹

How beautifully the poet argues regarding the purpose of creation and puts the question in the mouth of the *Qāḍī*, "Do you want that (the purpose of creation of) both the worlds should be spoilt for the sake of this shop of your passionate nature?"

Bahr-īn dukkāni-ṭab'i-shūra āb;

Har du 'ālam rā rawā dārī kharāb.

We must have control over our passions; and thus the purpose of the creation of God should be fully served.

Now, the question which may arise in us, our poet himself is referring to. He says, "If you say that evils are also from Him, how about the defect in His Grace?" —(Really) this bestowing of evil is also His perfection (*in badī dādan kamālī-ū-st ham*) And this idea he makes clear with a parable:

Kard naqqāshī du gūna naqshahā;

Naqshhāyi-ṣāf u naqshī bī-ṣafā.

1 *Ibid.*, 1753. Cf. Sri Aurobindo's *Thoughts and Glimpses*: When we have passed beyond knowings, then we shall have Knowledge. Reason was the helper; reason is the bar.

Naqshī-yūsuf kard u ḥūrī-khush sirisht;

Naqshī-'ifrītān u iblīsāni-zisht.

Hardu gūnah naqsh ustādī-ū-st;

Zishtī-i-ū mīst ān rādī-i-ūst.

Zisht rā dar ghāyati-zishtī kanad;

Jumla-i-zishtihā bagirdash bar tanad.

Tā kamālī-dānishash paidī shawad;

Munkiri-ustādiyash ruswā shawad.

War nadānad zisht kardan nāqīsh ast;

Zīn sabab khallāqi-gabr wa mukhlīsh ast

Pas azīn rā kufr u īmān shāhid and;

Bar khudāwandi-yash hardū sājid and.

Līk mū'min dānki ṭau an sājid ast;

Zānki jūyāyi-riḍā wa qāsid ast.

Hast karhan gabr ham ya-dān parast;

Līk qasdi-ū murādī dīgar ast.

Qal'ah-i-sultān 'imārat mī kunand;

Līk da'wāyi-'imārat mī kunad.

Gashta bāghī tā ki milki-ū bawad;

'Āqibat khud qal'a-i-sultānī shawad.

Mū'min ān qal'ah barāyi-pādshāh;

Mī kunad ma'mūr na az bahri-jāh.

Zisht gūyad ay shahī-zisht āfrīn;

Qādirī bar khūb u bar zishti-mahīn.

Khūb gūyad ay shahī-ḥusn u bahī;

*Pāk gardānīdiyam az 'aybhā.*¹

The real nature of good and evil is not possible to be understood by ordinary persons. Only those who are appro-

1 *Mathnavī*, Vol. II, 2537-50: also refer to pp. 241-2 *supra*. Cf. also St. Augustine's: As the beauty of a picture is enhanced by well-managed shadows, so to the eye that has skill to discern it, the universe is beautified even by sinners, though considered by themselves their deformity is a sad blemish.

aching Perfection can have the real idea of these. And therefore parables are required to give an idea of these and of their Originator. In the parable just referred to, we find that we are like so many pictures, and our good and evil actions are like so many colours of beauty and ugliness. And God, the Great Painter, can rub off at any moment any part of the colours of the picture, if He likes; and He is always doing so for the beauty of the picture, i. e., for the perfection of His creation.

God is the ultimate source of all good and evil, faith and infidelity and all other contraries. And these contraries are nothing more than the reflection of His attributes, such as beauty, power, mercy and their contraries, through which God reveals Himself to us; but in reality they have no essence in them, and they have only apparent basis in this world of phenomenon. Rūmī declares,

Baḥri-talkh wa baḥri-shirīn dar jahān ;
Dar mīyānshān barzakhun lā yabghiyān.
Dūnki īn haḥdū z-yak aṣlī rawān ;
Bar gūdhār z-īn haḥ du rau tā aṣlī-ān.¹

The bitter ocean and the sweet ocean are the good and evil in us. They both are to be surpassed; and then we shall reach its Origin, the One Unity of everything, where there is no contradiction. It is said that Sin "is essentially a revolt of the will against God. Such language appears absurd when we apply it to the delinquencies of children, or indeed to the most of the faults of which we ourselves are conscious. Sin in its beginning is no more rebellion against God than virtue is 'resistance to the cosmic process', as Huxley suggests. It is only when selfishness has been accepted as a principle of action both by the intellect and by the will, that the word 'rebellion' is appropriate."²

How beautifully our poet describes the real nature of good and evil! He sings,

Har du barham mīzanand az taḥt u auj ;
Bar mīthālī-ābi-daryā mauj mauj.
Ṣūrati-barham zadan az jismi-tang ;
Ikhtilāfī-jānhā dar ṣulḥ u jang
Maujhāy ṣulḥ barham mī zarad ;
Kīnahā az sīnahā bar mī kanad
Maujhāy jang bar shakli-digar ;
Mīhrhārā nākunad zīr wa zabar.³

Again, "Love is attracting the bitter ones to the sweet, and wrath is carrying the sweet one to bitterness; for the origin of love is righteousness, and how will the bitter one be mixed with sweetness? (The real nature of) bitterness and sweetness cannot be understood by this eye; they can be seen through the window of the Ultimate."

Mīhr talkhān rā ba shīrīn mī kashad ;
Zānki aṣlī-mīhrhā bāshad ṣashad
Qahr ḥīrīn rā batalkhī mī bā'ad ;
Talkh bā shīrīn kūjā andar khurād
Talkh u shīrīn zīn naṣar nāyad padīd ;
Az darīcha'i-'āqibat dānād dīd.²

The real nature of good and evil is known only to the Perfect, who see that they are like the two sides of the different waves of the ocean. Those who have reached the Ultimate, find that this world of good and bad has no basis at all. It is only in the conflicts of our nature we find some one to be good and some one to be bad. Our poet says,

Chun bīrangī asīrī-rang shud ;
Mūsāy bā Mūsāy dar jang shud.³

So long as there is creation there must be good and evil;

1 *Mathnavī*, Vol. 1, 2576-9 : refer also to p. 200 *supra*.

2 *Ibid.*, 2580 2.

3 *Ibid.*, 2467 : refer also to p. 219 *supra*.

1 *Mathnavī*, Vol. I, 297-8 : see also p. 293 *supra*.

2 *Personal Idealism and Mysticism*, p. 162.

and it is with our contraries that we have built the edifice of creation. Otherwise, there is no good and evil, no elements of contraries which are the basis of creation. There is only One — the Ocean with Its deep calmness — the One Great Truth, where reigns Eternal Bliss. Says Rūmī, "The world is established from this war (of contraries) — think of these elements, so that it (i. e., all difficulties) may be solved".¹

Indian philosophy also declares likewise. Sir S. Radhakrishnan says, "Sin is the product of the shallow insight, breeding selfish egoism, that hugs its own narrowness and shrinks from all sacrifice. The Upanishads do not declare that evil is illusion or that evil is permanent. ... Evil is unreal in the sense that it is bound to be transmuted into good. It is real to the extent that it requires effort to transform its nature."²

The eternal Bliss is our ideal ; as long as we are debarred from this Ideal, we are to suffer from these contraries. We seek after happiness and we fall in dangers and sufferings ; for in the comforts of the world there is no real happiness. Says Rūmī, "All the world are seekers after happiness, and on account of false happiness they are in fire"

Ī hama 'ālam talabgā'i-khush and ;

*Waz khushi-tazwīr andar ātish and*³

In the Scriptures of the Hindus, there are three *guṇas* or fetters, such as *sattva*, goodness or purity, *rajas*, energy or passion, and *tamas*, darkness or grossness. These are the three elements inherent in every man. They are *guṇas* which like chords obstruct every soul on the way to the Goal, and again they are attributes through which we are to lead ourselves to the Path. First, with *rajas* we are to release ourselves from *tamas*, and with *sattva* we are to avoid the evils of

rajas. Then, this *sattva* should also be left aside, and thus we shall reach the goal of our Search. Really, this life of a man is a long journey to reach the Ultimate. From the first moment we cannot avoid all these relative good and evil in us. Gradually we shall understand that in all our workings there is the tinge of evil. And our poet says, "You are able to engage yourselves to work for the reason that its faultiness is hidden from you by the Creator ; and that other work to which you are exceedingly averse is for the reason that its faultiness has come into clear view."

Zān hamī iānī badādan tan bakār ;

Kih bapūshid az tu 'atā h ka'dagar.

Wān digar kārī kaz ān hastī n fūr ;

Zān bawad kih 'aibash āmad dar zuhūr.

Hence, efforts and striving must be there before reaching the Goal, and when we shall reach It, all these will automatically come to a stop. Therefore, let us also pray like Rūmī before God, "O God, Thou secret knower of good speech, do not hide from us the faultiness of evil work ; and do not show us the faultiness of the good work, lest we become cold and distracted from the Journey (to the Ultimate)."

Ay khudāyi-rāzdāni-khush sukhun ;

'Aibi-kāri-bad zi-mā pinhān makun.

'Aibi-kāri-nik rā mā mā bamā ;

*Tā ragardīm az rawish sard wa habā.*¹

With our good works, we shall approach our Ideal, who is all-Good ; and when we shall reach Him, we shall realize that at that eternal Moment that all these really have no significance, but not before that. Therefore Rūmī declares, "(Really) you are of place, and your Origin is of no place." He then advises thus : "Shut up this shop (of worldliness) and open that shop (of proceeding to the Eternal). Do not flee to the world of six directions, because in

1 *Ibid.*, Vol. VI, 48 : see also p. 267 *supra*.

2 *Indian Philosophy*, Vol. I. p. 242.

3 *Mathnavī*, Vol. II, 743.

1 *Ibid.*, Vol. IV, 1333, 1352-4.

directions there is the 'shashdara' and that *shashdara* is 'māt' (defeat).¹

Tū makāmī aṣli-tū dar lāmākān;

In dukān bar band u bagshā ān dukān.

Shash jihat magrīz zīrā dar jihāt;

*Shash darah ast u shashdara māt ast māt.*²

In the same way like the player of the game, we should not lose this present life by directing ourselves to the six directions of worldly pomp and grandeur, but engage ourselves in Divine thoughts and pleasures that lead us to the Goal from where we come. And on the way to that Ultimate nothing will appear to us as bad.

There are these two spirits in every aspect of life, without which nothing can be brought forward. Thus, according to Zoroastrian philosophy, there are two intellects (*khra*) — the original or the spiritual intellect (*asno-khra* or *mainyu-khra*) and the secondary intellect or the intellect heard by the ear (*gausha-sruto khra*) or the knowledge gathered through experience; two lives (*ahu*) — the bodily life and the mental life (*astvat* and *manahya*); and two stations — the heaven (*vahishta* — modern Persian *bahisht*) and the hell (*duzakh* — modern Persian *dūzakh*). There are the four stages of the soul here in this life or after death, advancing towards Eternity, the abode of Ahuramazda, as is found in *Yasht* (XXII, 15): 'The soul of the righteous man first advanced with a step he placed upon *humata* (good thought); the soul of the righteous man secondly advanced with a step he placed upon *hukhta* (good word); the soul of the righteous man thirdly advanced with a step he placed upon *huvarshata* (good

1 *Shashdara* is a ruinous position in the play of Backgammon, where the dice are placed in different directions in such a way that their escape is impossible and thereby the player loses the game.

2 *Mathnavī*, Vol. II, 612-3.

action); the soul of the righteous man fourthly advanced with a step he placed on the eternal luminaries'.³

Hell is also called *druza demonā*, 'the house of destruction'. Between this and heaven there is the *Chinvat peretu*³ (*chinvad pul*), the bridge of the gatherer, the nature of which has been described in *Yasna* (XLVI, 10-11) thus: Whatever man or woman, O Ahuramazda! performs the best actions, known to thee, for the benefit of this (earthly) life, promoting thus the truth for the angel of truth, and spreading thy rule through the good mind, as well as gratifying all these men, who are gathered round me, to adore (the heavenly spirits): all these I will lead over the bridge of the gatherer. The sway is given into the hands of the priests and the prophets of the idols (these refer to the devas or the poets and rishis of the Vedas of India), who by their (atrocious) actions, endeavour to destroy human life. Actuated by their own spirit and mind, they ought to avoid the bridge of the gatherer, to remain for ever in the dwelling place of destruction (hell).³

It is only the human mind that possesses the capacity to create good and evil. As long as there is creation, or rather expression of anything to the human eye, there must be good and evil, or scientifically speaking, positive and negative properties side by side. We have seen that what to the rishis

1 *Language, Writings and Religion of the Parsis*, p. 221.

2 This may well be compared with *Barzakh* of the *Qur'ān* (53/19) — which is already interpreted in the Sufistic sense in the Chap. on the Conception of Life and Death. Again, of the two kinds of battle that are referred to before (p. 314), the smaller or *jihādi-aṣghar* is generally compared to the crushing of passions, and the greater (*Jihādi-akbar*) to the defeat of 'egotism' or the crossing over the *Barzakh* by the Sufis.

3 See also my article — *The Philosophy of Zoroaster* (appeared in *Modern Review*, Calcutta, July 1948).

of India is a source of progress to Goodness is an obstruction to the progress of the Zoroastrians. It may be so. And how excellently Khwāja Kamālu'd-dīn clears up the matter in his scientific way ! "Which of the two shall we call 'evil', when each of the pairs is a necessity in creating all that is going on in the world ? Take the original pair of all, whose union creates not only a world of things, but whose comparatively recent discovery and use has contributed immensely to our happiness and comfort — nay, has galvanized the progress of civilization, I mean electricity, the union of the positive and the negative. Which of this pair, I ask, is evil, and which is good ? Antagonistic and conflicting they may be to each other in their properties ; but they are complementary as well to each other, and that under 'the ordinance of the Mighty, the Knowing', under whose control they all 'float' in their respective 'spheres' without hindering the movements of each other — a chemical combination that produces a result far better than cohesion, as far as our comfort is concerned. But the former takes place only in things which are contrary to each other in their properties. In short, the whole heterogeneous mass is the bed rock of universal homogeneity, and must consequently indicate *Spenta-Mainyush* (or 'benificent spirit') and not *Angro-Mainyush*, the evil spirit."¹

And in support of it the following lines may well be quoted from the *Qur'ān*² : Glory be to Him, who created

1 *Islam and Zoroastrianism*, pp. 77-8. This naturally reminds us the bold remark of Blake, who was also a strong supporter of 'Without contraries is no progression' :

Attraction and Repulsion, Reason and Energy, Love and Hate, are necessary to human existence.

From these contraries spring up what the religions call Good and Evil. Good is the passive that obeys Reason. Evil is the active springing from Energy. Good is Heaven. Evil is Hell.

2 Chap. 26 ; 36-40.

pairs of all things — of what the earth grows, and of their kind and of what they do not know, and a sign of them is the night. We draw forth from it the day, then lo ! they are in the dark. And the Sun runs on to a term appointed for it ; that is the ordinance of the Mighty, the Knowing. And as for the Moon, We have ordained for its stage till it becomes again as an old dry palm branch. Neither it is allowable to the Sun that it should overtake the Moon, nor can the night overstrip the day, and 'float' on in a 'sphere'.¹

These pairs of all things — the good and the evil, the positive and the negative — are like the waves of the Sea which is apparent to us through its waves ; and the moment a man reaches the Ultimate, the final destiny of everything, he will realize that these contrary conceptions of the mind were the necessary consequence of the birth of a man. We have seen that the Angels could not be brought before the world, for they are the emblem of purity ; in the same way Satan also could not be given the 'Vice-gerency' on earth, as he is the emblem of impurity. Thus Ādam is selected, who is the admixture of good and evil. This is the theory of creation according to Muslim philosophers.

Now, this universal homogeneity is the state of 'Ahura-mazda', or that of the supreme Lord of any religion. And the whole heterogeneous mass is composed of *Spenta-mainyush* or the good spirit of any religion. For one who is proceeding towards the Goal, nothing will appear to him as bad, as Rūmī sings,

Khār jumla luṭf chun gul mī shawad ;

*Pīshī-juzvī kū sūy kul mī rawad.*²

Our Bengali poet Rabīndranāth Tagore has also sung likewise :
Pleasure and sorrow are hung on the lot like pearls and jewels ;
Good and evil are trembling in rhyme and harmony ; Birth

1 As quoted by Khwāja Kamālu'd-dīn.

2 *Mathnavī*, Vol I, 3007 : refer also to p. 70 *supra*.

and death are (only) following them in dancing, O (therefore, you) sing and rejoice".

Hāsikānnā hīrāpānnā dole bhāle,

Kāṁpe chande bhālomanda tāle tāle.

Nāce janma nāce mṛtyu pāche pāche,

Tātā thai thai tātā thai thai tātā thai thai.

Evil is thus in a sense a cause, as being a necessary antecedent condition, of good, and if so, it cannot be radically bad. "Things solely evil", says St. Augustine, "could never exist, for even those natures which are vitiated are evil, but as far as they are natures they are good"; or as Plotinus says, "Vice is always human, being mixed with something contrary to itself". This is, as Dean Inge says, "not to be confounded with Buddhism, in which evil is the true kernel of existence, only to be removed with the cessation of existence itself. We believe that all that is good is preserved in the eternal world, but not the evils which called it forth. For that which is not only manifold but discordant cannot exist, as such, in the life of God".¹

Says Rūmī,

Har yakī qaulīst dīddi-hamdigar ;

Chun yakī bāshad yakī zahr wa shakar.

Tā zi-zahr wa az shakar dar nagdharī ;

Kai zi-wahdat waz yakī būyī barī.²

And commenting on these lines Dr. Nicholson says, "In relation to God who is the Absolute Good, nothing is absolutely evil. The same things are 'evil' in so far as they lack some positive quality that would make them good, and 'good' in so far as they cause that quality to be manifested. God has created nothing without a purpose : the existence of 'evil' serves to demonstrate His Omnipotence and display the infinite perfections of His nature. But though He wills,

¹ *Personal Idealism and Mysticism*, p. 260.

² *Mathnavī*, Vol. I, 497-8 : see also p. 222 *supra*.

decrees and creates all actions *qua* actions, He does not will, decree and create them *qua* good or evil. These are names given by God or by us to actions which are approved or condemned on religious grounds. Infidelity in respect of its being Divinely ordained is 'Wisdom', but in relation to human creatures it is disobedience to God's Law and a deadly sin". Thus, we find that the antinomies of cause and effect, substance and attributes, good and evil, truth and error, subject and object, are due to the tendency of man to separate terms which are related. Fichte's puzzle of self and not-self, Kant's antinomies, Hume's opposition of facts and laws, Bradley's contradictions, can all be got over, if we recognize that the opposing factors are mutually complementary elements based on one-Identity.¹

As God is beyond good and evil, so religion and infidelity are only relative. A man of God or a perfect man is beyond all attribution on the Self. Says Rūmī in his *Dīwān*,

Mardi-khudā zān sūy-kufr ast u dīn ;

Mardi-khudā rā chi khaṭā wa ṣawāb.²

And in the ultimate life of realization these contraries of good and evil will have no basis. How beautifully Rūmī sings,

This world and that world are the egg, and the bird
within it
Is in darkness and bruised of wing, contemptible and
despised.

Regard unbelief and faith as the white and yolk in this egg,
Between them, joining and dividing, 'a barrier which
they shall not pass'.

When He has graciously fostered the egg under His wing,
Infidelity and religion disappear ; the bird of Unity
spreads its pinions.³

¹ *Indian Philosophy*, Vol. I, p. 179.

² *Dīwānī-Shamsī-Tabrīz*, no. 8.

³ *Ibid.*, p. 221. See also p. 252 *supra* under f.n.

Again, "When the Sun became shining, the night, infidelity, and the lamp, faith, said together, 'We are gone, for it is enough for us'."

Shab kufr u chirāgh imān khurshīd chu shud rakhshān ;

*Bā kufr baguft imān raftīm ki bas bāshad.*¹

In a Quatrain also he sings likewise, "There is a meadow beyond faith and infidelity ; we have our traffic in that region. When the knower (of the Self) reached that State, he understands that it is not a place or state (to be realized) where there is no faith and infidelity".

Az kufr u z-Islām birūn ṣaḥrā'ī ast,

Mārā bamiyāni-ān faḍī saudā'ī ast ;

'Ārif chu badān rasīd sar rā banihad,

Nah kufr u na Islām u na ānjā jā'ī ast.

V

On Predestination and Free-will

Free-will is often treated as if it were purely an attitude adopted by scientists, which must be opposed in the interests of religion. Yet religious freewill is older by far than free will set forth in the name of science. Indeed, the beginnings of free-will lay in an exaggerated idea of God's Omnipotence, which left no room for any human agency, and the free will of Islam to-day is precisely of this type. But in essence Free-will and Predestination have no contradiction in any way. Says Dr. Waterhouse, "Free-will (textual freedom) is an ideal to which we approximate each in his degree rather than a state that is the same for all. In the physical world of the senses, everything seems to be determined strictly. With the appearance of life comes a state that chemico-physical laws do not fully explain, and with the higher animals there is a marked degree of spontaneity and sometimes a surprising power of reversing the ordinary instinctive reactions under special circumstances. With man comes freedom, varying according to moral, even more than intellectual, powers. The lower types of mankind show comparatively few actions that are properly to be regarded as free, just as the case with young children. Freedom comes with the development of the spiritual self and its control over the animal self. Yet even so, only God can

¹ *Kulliyāti-Shamsi-Tabriz*, p. 208.

be said to be free, and herein lies the paradox of freedom that for God's freedom there are no alternatives, but His choice moves in one direction only, being directed to the best, so that the completest freedom is the same as the strictest necessity"¹

Now, let us see how Rūmī explains these two in his immortal *Mathnavī-i-ma'navī* (or Spiritual Poem) : "Before the Painter (God) and (His) Pen, the picture (i. e., the created being) is helpless and bound like a child in the womb. Before (His) Omnipotence all the created beings of His Court (i. e., the world) are as helpless as the weaving material before the needle (of the weaver). Sometimes He makes picture of the Devil and sometimes of Ādam ; sometimes His picture is in joy and sometimes it is in grief. There is no power that he shall move the hand in defence ; no speech that he shall utter concerning injury and benefit. (And) recite from the *Qur'ān* the commentary of the verse : God said, 'Thou didst not throw, when thou threwest'. If we let fly an arrow, it is not from us ; we are (only) the bow, and the shooter of the arrow is God".

Naqsh bāshad pīshi-Naqqāsh wa qalam ;

'Ājiz wa basta chu kūdak dar shikam.

Pīshi-Qudrat khalqī-jumla'i-bārgah ;

'Ājizān chun pīshi-sūzan kārgah.

Gāh naqshi-dīv u gah Ādam kunad ;

Gāh naqshash shādī wa gah gham kunad.

Dast nai tā dast jumbānad badaf'a ;

Nuṭq nai tā zanad az ḡarr u naf'a. etc.²

The verse of the *Qur'ān*³ to which the words 'Thou didst not

¹ *Philosophical Approach to Religion*, p. 159.

² *Mathnavī*, Vol. I, 611-6 ; refer also to p. 252 *supra*.

³ Chap. VIII/17 : This refers to the battle of Badr where the party of the Prophet (i. e., believers in God) won the battle inspite of their number being very insignificant in comparison with that of their opposite party who were infidels and whose number was very large.

throw, when thou threwest"—are connected, runs thus : "So you did not kill them, but it was God who killed them ; and thou didst not throw, when thou threwest, but it was God who threw, so that He might give the believer a good proof of His favour. Verily God is all-hearing and all-knowing." Rūmī also says likewise in another page of his Book : *Khud agar kufr ast u gar imānī-ū ; Dast-bāfi-ḡaḡrat ast wa āni-ū.¹*

In this way with various other utterances our poet expounds the theory that God is the source of all creation, and everything has been predestined. Every good or evil, every joy or sorrow and every faith or infidelity that appear in us, are only from our pre-dispositions which God has created in our souls. Says Rūmī,

Ātishi-ṭab'at agar ghamgīn kunad ;

Sūzish az amri-malīki-dīn kunad.

Ātishi-ṭab'at agar shādī dihad ;

Andar ū shādī malīki-dīn nihad.²

In his *Dīwān* also our poet sings likewise :

Dili-man chun qalam andar kafi-tust ;

Zi-tust ar shādmānam war ḡazīnam.

Bajuz ānchih tu khwāhī man chī khwāham ;

Bajuz ānchih numā'i man chī bīnam.

Gah az man khār rūyānī gahī gul ;

Gahī gul būyam wa gah khār chīnam.

Marā gar tū chunān dārī chunānam ;

Marā gar tū chunīn khwāhī chunīnam.

Dar ān khummī ki dilrā rang bakshī ;

Ki bāsham man chī bāshad mihr u kīnam.³

"God in reality creates all causes and effects, though logically every cause seems to be the effect of another cause. Steel and flint cause fire to be produced, and themselves

¹ *Mathnavī*, Vol. II, 2651 ; see also p. 316-8 *supra*.

² *Ibid.*, Vol. I, 834-5 ; see also p. 252-3 *supra*.

³ *Dīwān-i-Shamsi-Tabrīz*, no. 30 : see also p. 244 *supra*.

(according to Muslim physicians) are the product of 'the seven fathers' (planets) and 'the four mothers' (elements). Again, the planetary influences and the elementary properties have causes above them : the orthodox view is that fire does not burn or water quench thirst by its own nature, but only as instrument for manifesting the will of God. Similarly, food and medicine may be causes of satiety and health in so far as the Divine Provider and Healer uses them as means to His appointed ends. Even the Devil and the fleshly soul, as causes of sin and tribulation, are His ministeres through whom the eternal destinies of men are fulfilled.¹ To quote the words of Rūmī, ... "If you strike the stone on iron, it (fire) lifts up ; it is also by God's command that it springs up. Do not strike together the iron and stone of oppression, for these two will generate like men and women. Stone and iron, indeed, appeared as cause, but look higher, O good man !"

Sang bar āhan zanī bīrūn jahad ;

Ham ba-āmri-Ḥaq qadam bīrūn nihad.

Āhan wa sangi-sitam barham mazan ;

Kin du mizāyand hamchun mard u zan.

Sang u āhan khud sabab āmad walik ;

Tū ba-bālātar nigar ay mardī-nik.²

Thus, if we think deeply we shall find that these are only apparent causes, behind which lies the real cause that is God, for whose will every apparent or secondary cause is visible in this world. Really God is the originator of all good and evil. And the *Qur'ān* declares, "If some good befalls them, they say, 'This is from God ; and if any evil befalls them, they say, 'This is from you (referring to the Prophet)'. (O prophet,) Say, 'All is from God'. (Really) whatever good happens to you is from God ; and whatever evil happens

¹ Commentary of the *Mathnavī*, Vol. VII, p. 71.

² *Mathnavī*, Vol. I, 840-2.

to you is from your (own) passions."¹ It is our passions and desires that make us feel all these sorrows and sufferings of the world. When we shall be relieved of all these, we shall find that it is God who only remains and is the source of bliss and eternal happiness.

Now, what is Pre-destination ? That which has been destined to us before our creation. It is the Divine decree or the will of God that is acting on us. And He wills that He shall manifest Himself through us. Rūmī says, "After the repentance, He said to him, 'O Ādam, did I not create in you that sin and those troubles ? Was it not My Predestination and Decree that you concealed it at the time of excuse ?' He replied, 'I was afraid ; I did not fail to respect you'. And God said, 'I have also observed it towards you.'

Ba'di-tauba guftash ay Ādam na man ;

Āfrīdam dar tu ān jurm wa miḥan.

Nah ki taqdīr wa qaḍāy-man bud ān ;

Chun b-waqti-'udhar kardī ān nihān.

Guft tarsīdam adab nagdhāshtam ;

Guft man ham pāsī-ānat dāshtam.²

Adam deviated from the Truth, so was his fall. And when he repented of it, he was taken back to God after a lapse of time. This lapse of time is the duration of the creation of the world. This is the mystery of creation. It has no real foundation. But we cannot grasp the real significance of it, as long as we are entangled in it. The poet continues : "The creation of God brings our actions into existence ; (and) our actions are (only) the effects of the creation of God. A rational being either perceives the letter (i.e., outward significance) or the purpose (i.e., the inner meaning of creation) : how should he perceive both the significance at the same time ? If he went after

¹ *Qur'ān*, IV/78-9.

Mathnavī, Vol. I, 1491-3.

the meaning, he became unmindful of the letter ; (for) no side can see both the forward and the backward at a time. ... O son, (only) God comprehends both ; one action does not hinder Him from the other action. Satan said, 'Because You have seduced me' ; the vile Devil concealed his own act. Adam said, 'We have wronged ourselves,' (although) he was not unaware, like us, of the action of God."

*Khalqi-Haq af'āli-mārā mūjid ast ;
Fi'li-mā āthāri-khalqi-izad ast.
Nātiqī yā harf binad yā gharaḍ ;
Kai shawad yakdam muḥīti-dū 'araḍ.
Gar bama'nī raft shud ghāfil zi-harf ;
Pish u pas yakdam nabīnad hīch ṭarf.
Haq muḥīti-har' du āmad ay pīsar ;
Wā nadārad kārash az kārī-digar.
Guft shaitān ki bimā aghwaytanī ;
Kard fi'li-khud nihān dīvi-danī.
Guft Ādam ki ṣalamnā nafsanā ;
Ū zi-fi'li-Haq nabud ghāfil chu mā.¹*

This story of Ādam and Satan has also reference in the *Qur'ān* ;² and the inner meaning of it is spiritually interpreted thus : At first Ādam knew no evil. But he was given the faculty of Choice, which raised him higher than the Angels. This also implied his capacity of doing evil, which he was to avoid by the training of his Will, and he was warned against this danger. But when he fell, he realised the evil. Yet he is given the chance in a lower plane to make good and recover the lost status of Innocence and Bliss. This is the condition of every human being.

These are the two aspects of the One Truth, God—the

1 *Mathnavī*, Vol. I, 1482-84, 1487-9.

2 Chap II ; 30-8 & Chap. VII ; 16-23 : and compare the notes given by 'Abdu'llāh Yūsuf 'Alī in his translation of the *Qur'ān*. Refer also to p. 300 *supra*.

good and the evil. The relative good, the type of Ādam, is proceeding towards the Eternal good or Bliss ; and the relative evil, the type of Satan, is proceeding away from It and is obstructing the relative good to regain his lost Status. But when he will regain That, there cannot be any relative good and evil. It is all Truth.

But this is the Ultimate State of Man. When any man is proceeding towards that Ideal, he will feel that the Divine destiny or the Will of God is for his good, and it will ultimately lead to his Goal. So whatever sorrow or suffering befalls him, he will bear it with utmost patience. But to a person who does not feel like that state of mind, any suffering will prompt him to blame the Divine destiny as the cause of his sufferings. Says Rūmī, "The word *"jabr"* (compulsion or Divine decree) made me beyond myself for love's sake, but it confined in the prison of compulsion him who is not a lover (of God). (Really) it is union with God, there is no (feeling of) compulsion ; it is the lustre of the Moon, it is no cloud".

*Lafzi-jabram 'ishq rā bī ṣabr kard ;
Wānki 'āshiq nīst ḥabsi-jabr kard.
In ma'iyat bā Haq ast wa jabr nīst ;
In tajallī'i-mah ast in abr nīst.¹*

Really this Divine decree is for our good. It teaches us humility which is a preparation for leading us to the Goal. The poet says, "It is not compulsion, it is the meaning of Almightyness ; the mentioning of almighty is for the sake of humility".

*In na jabr in ma'nī'i-jabbārī ast ;
Dhikri-jabbārī barāyi-zārī ast.²*

The moment we realize that there is only One, who is All-powerful, we must bow down to Him in humility ; otherwise,

1 *Mathnavī*, Vol. I, 1463-4.

2 *Ibid.*, 617.

mere utterance of Predestination is of no value. As Rūmī says, "No humility was seen in the world without the existence of the One, All-powerful, nor will it ever be, know this well"

'Ājizī bī qādirī andar jahān ;

Kas nadīdand wa nabāshad īn badān.¹

It is our momentary weakness that forces us to the bindings of passions and desires. Ādam knew that in choosing the Forbidden Fruit, he was guilty of his sin, though it was also the Pre-ordainment, so to say, but readily he admitted the guilt of his weakness ; while Satan, though himself was aware of his guilt, did not admit it, but put the blame to God. In Ādam there was only one sin, but Satan in defying Ādam, and then God, was under several crimes, namely arrogance, jealousy, disobedience, egotism, falsehood and defiance. So Ādam was taken to God after a lapse of time, and Satan was deprived of the nearness of God till the Resurrection.

All our ideas of Heaven and Hell, the creation of the world, the Resurrection, and those of good and evil exist in our minds as long as we are not united with God. The moment we realise our Unity with God, these are of no importance ; and our religions concern us only so long we are on the way to the Goal. Thus, we find that as religions concern us, so also does the conception of Pre-destination and human Will. And our poet argues on these two with a clear eye of vision. He says, "As you do not feel His Divine Power (or Will), do not say (that you are forced by the Destiny) ; and if you feel it, where is the sign of your feeling ? — In every act for which you have your inclination, you are clearly conscious of your power (to perform it. But) in every act which is not to your liking and desire, you impute it to the Divine decree, saying, 'this is from God'.

Chun tu jabri-ū namī bīnī magū ;

War hamī bīnī nishāni-dīd kū.

¹ *Ibid.*, Vol. IV, 1348.

Dar har ān kārī ki mailastat badān ;

Qudrati-khud rā hamī bīnī 'ayān.

Dar har ān kārī ki mailat nīst u khwāst ;

Andar ān jabrī shudī kīn az khudā-st.¹

According to Rūmī, as of all Ṣūfīs, any religious conception is only relative and not true completely. Hence, our conception of Pre-destination and Free-will is also relative : it concerns us so long we are on the way to Realization. When we shall reach there, we shall find that both are true partially. They are advocated by the religious prophets only to develop ourselves gradually in the way to Realization which ultimately reaches a State where the devotee finds no distinction between these two. For, there he is the same as He. But so long one has not reached that State, there will always remain disputation between the upholders of Divine decree and Free-will. Says Rūmī,

Hamchunīn baḥth ast tā ḥashri-bashar ;

Dar miyāni-jabrī wa ahli-qadar.²

There are religions which advocate the principles of the absolute will of men, and there are again religions which advocate that of Divine decree ; and our poet sings in respect of these two : In one (religion) it is said, 'Do not regard your weakness — that weakness is an act of ingratitude, beware. Regard your own power, for this power is from Him ; know that your power is from Him who is *Hū* (or God).' — (In the same way) in another (religion) it is said, 'There are (Divine) commands and prohibitions, (but) they are not for practice — they are only to show our weakness. So that we may behold our weakness therein, and at that time recognize the power of God.'

Dar yakī guftah ki 'ajzi-khud mabīn ;

Kufri-nī'mat kardan ast ān 'ajz hain.

¹ *Mathnavī*, Vol. 1, 634-6.

² *Ibid.*, Vol. V, 3214.

Qudrati-khud bīn ki īn qudrat az ū-st ;
Qudrati-tū ni'mati-ū dān ki Hū-st.
Dar yakī guftah ki amr wa nahyhā-st ;
Bahri-kardan nīst sharhī-'ajzi-mā-st.
Tā ki 'ajzi-khud bābīnīm andar ān ;
Qudrati-Haq rā badānīm ān zamān.¹

Really, as long as we are not treading on the way to Realization, we shall only go on arguing in favour of some without fully knowing the reality of it. Rūmī says, "He that considers the foams is in reckoning, and he that considers the Sea is without volition. He that considers the foam is in continual movement, and he that regards the Sea is without hypocrisy."

Ānki kafhā dīd bāshad dar shumār ;
Wānki daryā dīd shud bī-ikhtiyār.
Ānki ū kaf dīd dar gardish bawad ;
Wānki daryā dīd ū bī ghish bawad.²

But when one follows the path of Realization, he will not dispute on these matters, for they are of no utility to him ; and Divine help will surely come to him who cries for it on the way to Realization. Rūmī says, 'O dear Soul, love alone cuts disputation short ; for it alone comes to rescue when you cry for help against arguments.'

'Ishq barrad baḥth rā ay jān u bas ;
Kū zi-guft wa gū shawad faryād ras.³

Though Divine-Will is only predominating, yet as long as we are not fully conscious of the Will, which is working everywhere, we must work on with our limited Free-will and exert ourselves towards that Realization. How beautifully Rūmī sings on the subject thus : "Endeavour is not a struggle with Destiny, because destiny itself has laid this upon us.

I am infidel if any one has suffered loss a single moment while walking in the path of faith and obedience. (Your) head is not broken, do not bandage this head. Exert yourself for a day or two, and laugh into everlasting. Exertion is a reality, and medicine and disease are realities ; the unbeliever in his devoid of exertion practised exertion."

Bā qaḍā panjah zadan nabwad jihād ;
Z-ānki īn rā ham qaḍā bar mā nihād.
Kāfirām man gar ziyān kardast kas ;
Dar rahi-īmān wa tā'at yak nafas.
Sar shikasta nīst īn sar rā maband ;
Yak du rūzī jahd kun bāqī bakhand.
Jahd haqqast wa dawā haqqast u dard ;
Munkir andar jahdi-jahdash jahd kard.¹

One who claims that he believes in Pre-destination, should not blame any one for any wrong done to him, or be satisfied with anyone for the goodness shown to him or to others ; for he knows that all the pleasures and sufferings are due to him on account of the Divine will that is working everywhere. But when one becomes pleased or sorry for the apparent causes, it means that he is not a real believer in the Divine will though he argues for it. In the same way, if one claims that he is a believer in the absolute free-will of man, he stands in the same position with God which is absurd as long as man has not realized God where he becomes one with Him.

Really human free-will is not inconsistent with Divine Omnipotence. When one will realize God, he will truly understand that both mean the same thing. But before reaching that, one should proceed in his own way of thought. If he believes in Free-will, let him proceed in his own way of thought ; and if he believes in Pre-destination, let him also proceed in his own way. In one way or other, both are there ; and both really mean the same thing. But as long as we have

¹ *Ibid.*, Vol. I, 470-3.

² *Ibid.*, Vol. V, 2910-1.

³ *Ibid.*, 3240.

¹ *Ibid.*, Vol. I, 976-8 & 991.

not completely submitted ourselves to God, we are not really believers in the will of God, though we presume ourselves to be so. Because we are following our own way of thought, and we always see to what is right and what is wrong, which really means that we are following our own reasons. Rūmī says in regard to this, "Beyond doubt we have a certain power of choice, you cannot deny the feeling which is clear. ... Command and prohibition and anger and honour and rebuke concern him only, who possesses the power of choice, O pure natured one. ... In the eye of reasons, belief in compulsion is more shameful than the doctrine of the absolute will of man, because a believer in Destiny is denying his own feeling."

Ikhtiyārī hast mārā bī-gumān ;

Hiss rā munkir natānī shud 'ayān.

Amr u nahy wa khashm u tashrif wa 'itāb ;

Nīst juz mukhtār rā ay pāk jāib.

Dar khirad jabr az qadar ruswātar ast ;

Zānki jabrī ḥissi-khud rā munkir ast.¹

Again, "the whole world acknowledges the power of choice — the proof is their commanding and forbidding (each other), 'Bring this and do not bring that'. He (the believer in Destiny) says that commanding and forbidding are naught ; there is no choice, all (doctrines) are erroneous. (But) in as much as our power of choice is perceived by the (inward) sense, responsibility for action may well be laid upon it. ... (Really) the man who holds the absolute will of man does not deny his feeling ; the action of God (which he denies) is not apprehended by sense, O son."

Jumla'i-'ālam muqlr dar ikhtiyār ;

Amr u nahyi-īn biyār wa ān miyār.

Ū hamī gūyad ki amr wa nahy lā-st ;

Ikhtiyārī nīst īn jumlah khaṭā-st.

¹ *Ibid.*, Vol. V, 2967, -73 & 3009.

Zānki mahsūs ast mārā ikhtiyār ;

Khūb mī āyad barū taklīfī-kār.

Munkiri-ḥis nīst ān mardī-qadar ;

Fi'li-ḥaq ḥissī nabāshad ay pisar.¹

As long as we are entangled in sense perceptions, it is not possible for us to understand clearly the Omnipotence of God. One who has truly realized God, understands the reality of the Divine Will. He will then say like a true Ṣūfī :

Az ki bagrīzīm az khud ay mahāl ;

Az ki brubāyīm az Ḥaqq ay wabāl.²

Isma'īl Anqirawī has commented on the above couplet of the *Mathnavī* thus : "The Divine destiny and decree are like our very essence and attributes, for our essence has been predisposed in accordance with what the Divine destiny requires. Therefore, to flee from that destiny and decree is like fleeing from our own essence, which is absurd." The real self of everyone is his potential nature and character as it exists in the knowledge of God.

Here his will and God's Will have been united together. How finely Ghazālī has explained the situation in his *Ibāḥah* !³ Before realizing God one who claims to be a believer in Predestination, is only making a false show of his piety, though it is true that His will only predominates. As Rūmī says, "If none but God has the power of choice, why do you become angry with one who has committed an offence against you ? ... The anger in you is a clear proof of your choice, so you should not excuse yourself after the fashion of a believer in destiny. ... (Really) His power of choice brought (our individual) powers of choice into existence ; His power of choice is like a rider (hidden) under the dust (which he raises)."

¹ *Ibid.*, 3010, 3018-9 & 3210.

² *Mathnavī*, Vol I, 970 : see also p. 156 *supra*.

³ Refer also to the life of Ghazālī discussed before on p. 156.

*Ghairi-Ḥaqq rā gar nabāshad ikhtiyār ;
 Khashm chun mī āyadat bar jurm-dār.
 Khashm dar tū shud bayāni-ikhtiyār ;
 Tā nagūyi jabriyānah i'tidhār.
 Ikhtiyārat ikhtiyārash hast kard ;
 Ikhtiyārash chun suwārī zīri-gard.¹*

So long we have not been able to enter deep into the mystery of God, whose Will is only prevailing, we think that Free-will is the real agent. In the lines quoted above, human will has been compared to the dust which is raised to the sky owing to the Rider's riding the horse ; as the Rider is not seen through the darkness of the dust, so the Divine Will is not perceived by one who is under the entanglement of sense perceptions, and thus feels that human will acts. Rūmī sings thus : "Declare that His Will is existing in a complete manner, but there is no compulsion or error. Since you have said that your unbelief is willed by Him, know that it is also willed by yourself."

*Khwāstāsh mīgūy bar wajhi-kamāl ;
 Kih nabāshad nisbati-jabr wa ḡalāl.
 Chunki gufti kufri-man khwāsti-wai-ast ;
 Khwāsti-khud rā nīz ham mī dān ki hast.²*

According to Rūmī, the perfect man who has realized God, has become one with God, and to him there is no difference between Predestination, which is believed by the ordinary people to be a compulsion forced upon them, and absolute will of Man. As he says, "Their (conception of) Free-will and compulsion is different (from that of the ordinary men.) — In oyster shells drops are pearls. ... In you human will and compulsion was a fancy, but when it went into them (perfect men) it became the Light of the Majesty."

¹ *Mathnavī*, Vol. V, 3039, 3049 & 3087.

² *Ibid.*, 3098-9.

*Ikhtiyār wa jabri-īshān dīgar-ast ;
 Qaṭrahā andar ṣadafhā gauhar-ast.
 Ikhtiyār wa jabr dar tū bud khayāl ;
 Chun dar īshān raft shud nūri-Jalāl.¹*

Every action that works on us through our limited free-will is really the working of the Divine Will. He wills that we shall realize Him at last after making ourselves free from all the short-comings that are on the way to Realization, which short-comings are really the cause of our birth in this world. And when we shall realize Him, we shall be one with God, where we shall be self-less and volitionless, for there only His Self and Will remain. His position will be, then, like one who has gained all object without having any semblance of object (*bī-ṣūrati-murād murādash muyassar-ast*) ;² — who can say like Eckart, in answer to the question where hast thou found God ? — 'where I abandoned all creatures. I am a king. My kingdom is my soul. All my powers, within and without, do homage to my soul. This kingdom is greater than any kingdom on the earth.'³

But as we have not reached that position, we must endeavour after that position. As Rūmī says, "Endeavour to gain freshness (spiritual upliftment) from God's cup (of love) ; then, you will become selfless and volitionless."

*Jahd kun kaz jāmi-Ḥaqq yābī nawī ;
 Bī-khud wa bī-ikhtiyār āngah shawī.⁴*

Every action that we do, we think that we are doing on our own initiative, but really the Divine decree compels us to think in this way, for His will only predominates. Our poet says, "Therefore He veiled at first (the real nature of) that,

¹ *Mathnavī*, Vol. I, 1468, -73.

² *Dīwāni-Shamsi-Tabrīz*, p. 44.

³ *Hours with the Mystics*, Vol. I, p. 155. The whole conversation is very interesting to understand a self-less heart of a mystic.

⁴ *Mathnavī*, Vol. V, 3105.

so that we might perform that action according to the Divine Destiny. When the Divine Destiny brought its ordainment, the eye was opened and repentance arrived. This repentance is another destiny ; give up this repentance (and) worship God."

Pas bapūshīd awwāl ān bar jāni-mā ;

Tā kunīm ān kār bar waqfi-qaḍā.

Chun qaḍā āward hukmī-khud padīd ;

Chashm wā shud tā pashīmānī rasīd.

In pashīmānī qaḍāyi-dīgar ast ;

In pashīmānī bahil Haq rā parast.¹

The secret of Religion, i. e., the worshipping of God, is for the Realization of God where one will truly understand God, the All-Powerful One, who only remains, and to whom all must submit most humbly. This straight and true path is always clear to anyone who is earnest after following it. Rūmī says about this submission to the Will of God, "If thou knowest the good way, worship ; if thou knowest not, how dost thou know that it is evil ? (Really) thou dost not know evil till thou knowest good ; from one contrary is possible to understand the other contrary, O youth. When thou hast become relieved of this thought (of good and evil), at that time thou hast become relieved of sin also."

Gar hamī dānī rahi-nīkū parast ;

War nadānī chun badānī kīn badast

Bad nadānī tā nadānī nīk rā ;

Did rā az did tawān did ay fatā.

Chun zi-tarki-fikri-īn 'ājiz shudī ;

Az gunāh āngah ham 'ājiz budī.²

And when one becomes relieved of sin, he realizes God. There Free-will and Divine-will become the same.

Even the modern world is thinking likewise. Our political Independence has under its veil its human inter-dependence.

¹ *Ibid.*, Vol. IV, 1337-9.

² *Ibid.*, 1344-6.

After all, who is really 'independent' to-day ? No body. What person or state is truly 'sovereign' ? None. G. Bernard Shaw has rightly declared, "Independence ? We are all dependent on one another, every soul of us on earth."¹ Rūmī also sings in his own fashion, "They ask, 'What is love ?' — It is the sacrifice of (one's selfish) will ; whoever has not relieved himself of this (lower, selfish desire or) will, has no (real) will (i. e. is not really independent)."

Gūyand 'ishq chīst bagū tarki-ikhtiyār ;

Har kū zi-ikhtiyār na rast ikhtiyār nīst.²

And how beautifully Sri Aurobindo makes clear to us the real situation ! "That enemy, the enemy of all real religion, is human egoism, the egoism of the individual, the egoism of class and nation. ... For that essentially must be the aim of the religion of humanity, as it must be the earthly aim of all human religion, love, mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling and life, the ideal which was expressed first some thousands of years ago in the ancient Vedic hymn and must always remain the highest injunction of the Spirit within us to human life upon earth. Till that is brought about, the religion of humanity remains unaccomplished. With that done, the one necessary psychological change will have been effected without which no formal and mechanical, no political and administrative unity can be real and secure. If it is done, that outward unification may not even be indispensable, or if indispensable, it will come about naturally, not as now it seems likely to be, by catastrophic means, but by the demand of the human mind, and will be held secure by an essential need of our perfected and developed human nature."³

¹ *Worlds to live in*, edited by W. Nicholas.

² *Kulliyāti-Shamsi-Tabrīz*, p. 166.

³ *The Ideal of Human Unity*, p. 365-6.

Section B

RŪMĪ'S MYSTIC PRACTICES

I

Prayer and its Sūfi-Exposition

Prayer is a solemn request to one for the fulfilment of our desires. In this sense, we find that everyone in the world is praying. It cannot be but so ; for everyone has his desire which he wants to be fulfilled and we see that it is always being fulfilled. But can we be satisfied with these desires ? We desire one thing, and when it is got, we desire after another, and in this way we go on till our lives come to an end.

Now, how these desires are fulfilled ? There must be earnest attempt for the fulfilment of the purpose aimed at. A person cannot have any higher position or development, if he has not sincere attempt behind it. It may be that some person or thing may come to his help in this growth, but this helping-one is only something like a machinery which appears as the cause of our success in any attempt. We desire, and when the desire is earnest, it must have its result. This is found every where in the world. See to the growth of trees and plants, see to the development of children, or see to the worldly success in life — everywhere there is the earnest desire behind the growth, development and success in life.

The trees and flowers are growing themselves : We find that the rays of the sun, the morning breeze and the rains are always coming to help for their growth. But these are only the necessary instruments for the gradual development of their growth, which is the earnest desire of the plants and the buds. Why the children develop themselves to men ? They desire to grow up : the parents with their affection, nourishment and provision are always coming to help them for their growth. And they must come ; for they are only the necessary implements for the development of their children. Why the people succeed in life ? Because they desire to be successful. A successful man before succeeding in life must have earnest desire and sincere attempt for his success.

One may think that for this success, another person supposed to sit at the helm of the cause of his success is the reason of his successful life. Yes, to some respect it is perfectly right. And is it required that this another person should be praised or prayed ? Yes, he is to be prayed, if the earnestness of the praying one thinks that for the success in his attempt he is required to be approached. But one cannot have the success in life, or that another person cannot offer him the success, if he has not the earnest desire and sincere attempt behind it. Thus when it is said that the whole nature is praying to God, the earnestness for the growth of everything in this world is only symbolized into prayer. How beautifully the nature mystic poet Wordsworth sings !

"To every natural form, rock, fruits or flower,
Even the loose stones that cover the highway,
I gave a moral life : I saw them feel,
Or linked them to some feeling : the great mass
Lay bedded in a quickening soul, and all
That I beheld respired with inner meaning."

Prayer, W. H. Myers says, "is the general name for the attitude of open and earnest expectancy. If we then ask to whom to pray, the answer (strangely enough) must be that

that does not matter. The prayer is not indeed a purely subjective thing — it means a real increase in intensity of absorption of spiritual power or grace ; — but we do not know enough of what takes place in the spiritual world to know how the prayer operates ; — who is cognizant of it, or through what channel the grace is given. Better let children pray to Christ, who is at any rate the highest individual spirit of whom we have any knowledge. But it would be rash to say that Christ himself hears us ; while to say that God hears us is merely to restate the first principle, — that grace flows in from the infinite spiritual world."¹

Prayer is only the desire expressed in words for the fulfilment of our ideal. Now, what is our ideal, or rather what should be our ideal ? The Ideal must be something which is the source of joy and peace and which is everlasting. Every prophet and philosopher has declared that God is the only source of joy and peace, and He is the only Everlasting One. Who are we, then ? They have also declared that we come from Him and we shall be again mixed with Him. In other words, we are of Him, but we do not know this owing to our ignorance or impurity. The life of this world is the place where we are to realize that State, and the different paths of realizing that State are the different religions of the world.

Prayer, as William James writes, is the very soul and essence of religion. Religion, as said by Auguste Sabatier, a liberal French theologian, "is an intercourse, a conscious and voluntary relation, entered into by a soul in distress with the mysterious power upon which it feels itself to depend, and upon which its fate is contingent. This intercourse with God is realized by prayer. ... Prayer is no vain exercise of words, no mere repetition of certain sacred

¹ Quoted by W. James in his *Varieties of Religious Experience*, p. 467.

formulae, but the very movement itself of the soul, putting itself in a personal contact with the mysterious power of which it feels the presence,—it may be even before it has a name by which to call it. Wherever this interior prayer is lacking, there is no religion; wherever, on the other hand, this prayer rises and stirs the soul, even in the absence of forms or of doctrines, we have living religion. One sees from this why 'natural religion', so called, is not properly a religion. It cuts man off from prayer. It leaves him and God in mutual remoteness, with no intimate commerce, no interior dialogue, no interchange, no action of God in man, no return of man to God. At bottom this pretended religion is only a philosophy. Born at epochs of rationalism, of critical investigations, it never was anything but an abstraction."¹

We find that prayer is one of the essentials of all religions. It is the solemn request to God to show us the Path or lead us to the Goal. The Hindus use generally the word '*Upāsana*' for prayer, and its derivative meaning is 'to place our seats near God'. Hence, it has come to the meaning of preparing ourselves to be in the same level with God. In the same way Muslims use the term '*ṣalāt*' for it: and it is used in the sense of 'a reverential expression of the soul's sincerest desires before its Maker'. Now, how we may reach the Goal through prayer, or what is the use of placing before God our sincerest desires?

There are prayers like:

Asato mā sat gamaya, tamaso mā jyotirgamaya, mṛtyormā amṛtaṁ gamaya (Lead me from falsehood to the Truth, lead me from darkness to the Light, lead me from death to Immortality).

Alḥamdu li'llāhi rabbi'l-'ālmīna, ihdina a's-ṣirāṭ al-mustaqīm (Prayer be to God, the Sustainer and Cherisher

of the worlds,—lead us to the right Path).

The first prayer, taken from the *Bṛhadāraṇyaka Upaniṣad*, one of the glorious Scriptures of the Hindus, says that the life of this world which an ordinary man passes, is the life of falsehood, darkness and death or degradation; and God or the Higher Self has been prayed to deliver us and to raise us, the lower selves, to the realm of the Truth, Light and Immortality; in other words, to realize what we really are, though wrongly we think ourselves to be what is contrary to the real State.

The second one, taken from the *Qur'ān*, the one authority of the Muslim religion, admits that *Allāh* (or God) is the Sustainer or Cherisher of the worlds, which is created by God for knowing or realizing Him. The word '*Ālamīn*' (worlds) itself proves this fact, being the plural of '*ālam*' (from the root '*alima*' meaning 'to know') which means by which one knows (a thing); and hence, it signifies the world or creation, by which God is to be known or realized. Therefore, the Omnipotent Self is prayed to show us the right Path leading which He might be known or understood.

But we are to remember that the prayer degenerating into a mere ritual and a ceremonial performance without any sincerity of heart, is not a real prayer enjoined by all Scriptures, as the *Qur'ān* declares, "So woe to the praying ones who are neglectful of their prayers,"¹ Now, if anyone has the earnest desire to reach the Goal, he will surely obey the rules that are enjoined by the Scriptures for reaching that Ideal. And we find that any preparation for prayers requires purification of the body and mind, always giving more importance to the latter which includes all the moral rules of conduct.

Let us see what Rūmī says about prayer in his *Mathnavī*:

¹ *Ibid.*, p 465.

¹ Chap. 107; 5.

To him sincerity of heart is the thing most essential in a prayer, a ceremonial performance or an imitation has really very little significance. How beautifully he sings !

Az muḥaqqiq tā muqallid farqā-st ;

Kīn chu Dā'ūd ast u ān digar ṣadā-st.¹

He also says, "Even the imitator is not disappointed of the (Divine) reward, (as) the professional mourner has his wages in counting. The infidel and the (true) believer say, 'God', but there is a good difference between the two. The beggar says 'God' for the sake of bread, and the true devout says 'God' from his very soul. For years together this bread-seeker is saying 'God'—like an ass who carries the *Qur'ān* for the sake of straw".

Ham muqallid nīst maḥrūm az thawāb ;

Nauḥagar rā muzd bāshad dar ḥisāb.

Kōfir wa mū'min khudā gūyad lik ;

Dar miyāni-hardu farqī hast nīk.

Ān gadā gūyad khudā az bahri-nān ;

Muttaqī gūyad khudā az 'ayni-jān.

Sālhā gūyad khudā ān nān-khwāh ;

Hamchu khar maṣḥaf kashad az bahri-kāh.²

There lies the difference between a beggar, who calls God for the sake of bread and gets it ; and a real devotee, who calls God for God's sake and gets the Eternal Bliss.

Regarding his opinion about the forms and expressions of prayer, we may refer to the story of Moses and the Shepherd, where the latter was praying to God as one Personal Being whom he was asking to appear before him so that he might put shoes on His feet, and for this Moses rebuked the shepherd, as that was against the custom of Islam. At that moment the Voice from God came down : 'I have bestowed on everyone a (special) way of acting : I have bestowed to

1 *Mathnavī*, Vol. II, 493. See also p. 90 *supra*.

2 *Ibid.*, 496-8 & 500.

everyone a (special) form (of expression). We do not care for the language and the word, (but) we see to the condition of the heart."

Har kasī rā sīratī ba-nihāda-am ;

Har kasī rā iṣṭilāḥī dāda-am, etc.¹

Muslim prayer consists generally of four states, viz., the standing up (*qiyām*), the bowing (*rukū'*), the prostration (*sujūd*) and the Confession of Faith (*tashahhud*). It begins with *Takbīr*, the pronouncement of God, the Most High, signifying that we are to bid farewell to all bestiality and sexual appetite. Then comes *qiyām* signifying that we have cut off all connections of worldly or any other thoughts and have stood up in a standing position ; but we are to give up that erect attitude of man (*qiyāmi-insānī*), which signifies arrogance and pride, and take to bowing and prostration in humility and self-abasement before God, so that we may be raised to that original state of pre-existence before our birth, when the Confession of Faith was made. This inner significance of prayer has been so beautifully described by our poet in the story of *Daquqī*, where he says, "The (inner) meaning of 'takbīr' is this, 'O Imām², that we have been sacrificed, O God, before Thee.—At the time of slaughtering (any animal), you pronounce, 'Allāh Akbar' (God, the Most High)³, even so you do in killing your fleshly soul, which ought to be killed. The body is like Ismā'īl and the soul like *Khalīl*⁴ ; the soul has pronounced the 'takbīr' over the noble

1 *Ibid.*, 1753 & 1759 : see also pp. 109 & 256 *supra*.

2 *Imām* is one who leads the prayer.

3 The usual custom of the Muslims is that whenever they slaughter any animal, they pronounce 'Allāh Akbar', and the action of slaughtering is called 'takbīr'.

4 *Khalīl* means 'Friend (of God)'. Abraham is generally known by this title. In the *Qur'ān* (chap. XXXVII) the story of Abraham and Ishmail runs thus : Abraham was

body. The body became killed (or ruined) through lust and greed, it has been sacrificed in the prayer by (the utterance of) *bismillāh* (in the name of God). ... From the 'egg' of prayer bring forth the 'chicken', don't raise your head like a bird without reverence and mannerliness."

Ma'nī'i-takbīr īn ast ay Imām ;

Kay khudā pīshī-tu mā qurbān shudim.

Waqtī-dhabh Allāh Akbar mī kunī ;

Hamchunīn dar dhabhī-nafsi-kushtanī.

Tan chu Ismā'il u jān hamchu khalīl ;

Kard jān takbīr bar jismi-nabīl.

Gasht kushta tan zi-shahwathā wa āz ;

Shud babismillāh bismil dar namāz.

Bachcha bīrūn ār az baiḍa'i-namāz ;

Sar mazan chun murghī-bī ta'ẓīm u sāz.¹

Here the 'egg' has been compared to prayer from which with utmost care, due observance to the function, and good moral conduct and discipline, the 'chicken' of the Realization of God should be brought forward.

Only by sacrificing our bodily passions can we approach God. The poet has also said that when we shall stand for

rewarded with a son, Ishmail by name, as he requested God to grant him a son, noble and forbearing. Afterwards when the son became grown up, his father was ordered in a vision to sacrifice the son for the sake of God. And when the vision was told to Ishmail, he readily agreed to it. "So when they both submitted their wills (to God), and he had laid him prostrate on his forehead (for sacrifice), We called out to him, 'O Abraham, thou hast already fulfilled thy vision'.—Thus do we reward those who do right." *'Id al-aḥḥā* or *'Idi-Qurbān*, the festival Sacrifice, is performed by the Muslims in memory of this occasion.

1 *Mathnavī*, Vol. III, 2143-6 & 2175.

prayer, we should do so with this idea that we have, as if, approached God at the time of Resurrection (when we are to be punished or rewarded for our infirmities or good deeds) and we should lay before Him all our infirmities which will automatically make us bent and prostrating before God. When we shall be absorbed with these thoughts, they will regain in us the original human nature, which will make us remember the Confession of Faith ; and then with *salām*¹ the prayer is to be finished.

Alluding to the Story of a Thirsty Man² whom a wall standing at the back of the stream was preventing from getting the water to drink, Rūmī sings,

Sajda āmad kandani-khishtī-lazib ;

Mājibi-qurbī ki wa'sjud wa'qtarīb.³

He also says, "Suddenly he threw a brick in the water, the noise of the water entered his ear as an address (from the water to the thirsty man).—From the pleasure of the noise of that tested water, the thirsty man began to tear off bricks from that place and threw them in the water. ... So long as this wall is high, it is an obstruction to bowing down the head (in prayer). Prostration cannot be made on the Water of Life till I gain deliverance from this earthly body. The more thirsty a man becomes at the side of the wall, the more quickly does he tear off the bricks and clods."

Nāgahān andākht ū khishtī dar āb ;

Bāngī-āb āmad bagūshash chun khiṭāb.

Az safāyi-bāngī-āb ān mumtaḥan ;

Gasht khisht andāz z-ānjā khisht-kan.

Tā ki īn diwār 'āliy gardan ast ;

Māni'y-īn sar farūd āwardan-ast.

1 Every prayer service of the Muslims closes with the utterance of *salām*, signifying the blessing of Peace and the mercy of God be bestowed on all.

2 *Mathnavī*, Vol. II, p. 311.

3 *Ibid.*, 1209 ; refer also to p. 110 *supra*.

Sajda natwān kard bar ābi-hayāt ;

Tā nayābam zīn tani-khākī najāt.

Bar sari-dīwār harkū tishna-tar ;

Zūd-tar bas mī kanad khisht wa maḍar.¹

Here the stream has been compared to the Water of Life which is the source of Eternal Bliss. And if a man is really thirsty after the Water of Life, he will seek for It, but the bodily passion, desires, pride and haughtiness obstruct him on the way. The moment he hankers It and begins removing off the obstacles compared to the bricks of the wall, he will be proceeding to the nearness of God and find pleasure in the searching even.

In showing the relation between the ritual prayer and the real signification of it, Rūmī says, "And the man who understands the meaning of the form (of prayer), (to him) the meaning is near to the form and (also) far (from it)".

Wānki ān ma'nī darīn ṣūrat badīd ;

Ṣūrat az ma'nī qarīb ast wa ba'yid.

The outer form of prayer is near to the inner signification of it, as far as there is real feeling of love and devotion in the prayer which will carry him near to God ; otherwise, the prayer has no meaning. Our poet also sings, "The gifts of friends to one another are nothing but forms (of their) friendship) ; the gifts are only the evidences of the implication of their secret love. If love is only thought and reality, the form of your prayer and fasting has no existence."

Hadyahāyi-dūstān bā hamdigar ;

Nīst andar dūstī illā ṣuwar.

Gar maḥabbat fikrat wa ma'nīstī ;

Ṣūratī-rūza wa namāzat nīstī.²

¹ *Ibid.*, 1194, 1196 & 1210-12.

² *Ibid.*, Vol. I, 2640 & 2625-6. Cf. also Coleridge's :
"He prayeth best who loveth best
All things both great and small ;

In another place Rūmī says, "Being released of the affairs of the the world, go on saying, 'ko ko' (where, where ?) like the dove. — Do perceive this well, O you veiled one, that God has connected 'I will answer'¹ with invocation, (Really) one whose heart is pure of infirmities, the prayer of him will reach the Lord of Glory."

Az hama'i-kāri-jahān pardākhtah ;

Kū wa kū mī gū bajān chun fākhtah.

Nīk bingar andarīn ay muhtajib ;

Kih du'ārā bast haq bar "astajib".

Harki rā dil pāk shud az i'tilāl ;

Ān du'ā-ash mī rawad tā dhu'l-jalāl.²

Prayer (*dhikr*), as Ghazālī says, has three veils, (i) prayers pronounced with the tongue only, (ii) prayers undistracted by evil thoughts, and (iii) prayers offered with such fervour that the mind can hardly be recalled from thoughts of God. But the marrow of prayer is when the object of prayer possesses the heart, and the prayer is effaced and ceases, and the sayer of prayer attends no more to prayer nor his own heart. These are submerged, and if he attends to them that is a veil and a distraction. This is the state named *Fanā*³. And quoting the line from the *Qur'ān*, which signifies God's ordinance to perform prayer, how beautifully our poet distinguishes between the bodily prayer

For the dear God who loveth us,
He made and loveth all."

¹ *Qur'ān*, XL / 60 : And your Lord said, 'Invoke Me, (and) I will answer you.'

² *Mathnavī*, Vol. III, 2303-5.

³ Translated by Whinfield in his *Gulshani-Rāz* from *Thuluck Sufismus* (quoted from *Mishkāt al-anwār* of Ghazālī). Refer also to Ecstasy (or *fanā*) discussed in the next chapter.

uttered by the tongue, and the real prayer, where the devotee makes himself one with Him ! He sings,

Udhkuru 'llah shāhi-mā dastūr dād ;
Andar ātish did mārā nūr dād.
Guft agarchi pākam az dhikri-shumā ;
Nist lāyiq mar marā taṣwīr hā.
Līk hargiz masti-taṣwīr wa khayāl ;
Dar nayābad dhātī-mārā bī mithāl.
Dhikri-jismāna khayālī-nāqīṣ ast ;
Waṣfi-shāhāna az ānhā khālīṣ āst.¹

Likewise, Shabistarī says in his *Gulshani-Rāz*, "So long you do not utterly gamble yourself away, how can your prayer be a true prayer ?"

Tu tā khudrā bakullī dar nabāzī ;
Namāzat kai shawad hargiz namāzī.

In *Fīhi mā fīhi* it is recorded that once Rūmī was asked, 'Is there any way to God nearer than prayer ?' He replied, 'No, but prayer does not consist in forms only. Formal prayer is that which has a beginning and an end ; and everything that has a beginning and an end is of the body, and because that 'takbīr' is the beginning of prayer, and *salām* is the end of prayer, it is also formal. In the same way *shahādat* (declaration of the Faith of Islam that there is only One God, and Muḥammad is the Apostle of Him) is not that which can be uttered by the language of the body, for there also comes the question of beginning and end. Everything that partakes of speech and resemblance, has a beginning and an end, and consequently is of form and body. But the soul is unconditioned and infinite ; it has neither beginning nor end. The prophets have shown the true nature of prayer. That one who has revealed the true nature of prayer has said, 'I (Muḥammad) have a time with God of such sort that neither angel nor prophet partakes thereof with me'. Thus we have

¹ *Mathnavī*, Vol. II, 1715-8 : refer also to p. 237 *supra*.

known that the soul of prayer is not the show of formalities ; but it is drowning and unconsciousness. At that time all the forms remain aside, and there is no room even for Gabriel, who is pure spirit.¹

One who prays in this fashion is exempt from all religious obligations, since he is deprived of his intelligence. Absorption in the Divine Unity is the soul of prayer. This is really the end of prayer where the devotee is mixed with the Unity of God, which may well be compared with *Samādhi* of the Hindu Scriptures, where also it means absorption, i. e., complete union with the object of meditation.

The true devotees have perfectly united themselves with the Divine Will ; they have nothing to ask, they have nothing to praise. According to Rūmī, one who regards himself as existing and acting individually, is in effect denying the Divine Unity. He declares,

Chunān hamī kun yādi-Ḥaq kaz khud farāmūshat shawad ;
Tā mahw dar mad'ū shawī bī raibī-dā'yī wa du'ā.²

In the same way, he also declares in the *Mathnavī*,

Īn thanā guftan zi-man tarki-thanā-st ;
Kīn dalīli-hastī wa hastī khaṭā-st.³

Al-Ghazālī has summarised the effect of this 'Prayer' beautifully in his *al-Munqidh min al-ḍalāl*, "In general, then how is a mystic 'way' described ? The purity which is the first condition of it is the purification of the heart completely from what is other than God, Most High ; the key to it, which corresponds to the opening act of adoration in prayer, is the sinking of the heart completely in the recollection of God ; and the end of it is complete absorption (*fanā*) in God. At least this is its end relatively to those first steps which almost come within the sphere of choice and

¹ *Fīhi mā fīhi*, edited by 'Abdu'l-Mājid, p. 15.

² *Dīwāni-Shamsi-Tabrīz*, no. 4. See also p. 233 *supra*.

³ Refer also to p. 202 *supra*.

personal responsibility ; but in reality in the actual mystic 'way' it is the first step, what comes before it being, as it were, the antechamber for those who are journeying towards it.

"With this first stage of the 'way' there begin the revelations and visions. The mystics now behold in their waking states angels and the spirits of the prophets ; they hear those speaking to them and are instructed by them. Later, a higher stage is reached ; instead of beholding forms and figures, they come to stages in the 'way' which is hard to describe in language ; if a man attempts to explain these, his words inevitably contain what is clearly erroneous.

"In general what they manage to achieve is nearness to God ; some however, would conceive of this as 'inherence' (*ḥulūl*), some as 'union' (*ittiḥād*), and some as 'connection' (*wuṣūl*). All that is erroneous. In my book, *The Noblest Aim*, I have explained the nature of the error here. Yet he who has attained the mystic 'state' need do no more than say :

Of the things I do not remember, what was, was ;

Think it good ; do not ask an account of it."¹

But our poet has described the same more beautifully and also artistically in his *Dīwān* : That Beloved gave me a broom ; He said, 'Remove off all dust from the sea'. Then He burnt it with fire (of love) ; He said, 'Bring a broom made of fire'. I prostrated before Him in bewilderment ; He said, 'Perform your act of prostration joyfully without any worshipper'. I offered my neck and said to Him, 'Sever the worshipper's head without the sword'. As He plied the sword, it became efficacious ; so that there grew from my neck innumerable heads. ... All the lights became alive from these heads of mine ; on all sides there grew up flashes. Till you find so many heart-attracting figures, and tulip-like colours.

¹ Quoted from *The Faith and Practice of al-Ghazālī*, pp. 60-1.

"When you fly to the chimney, you look forward, — till you find the face of that King, with no dust and vapour. ... The day passed, but my story is not yet finished ; O, day and night is ashamed (to tell) its history. The King Shamsu'd-dīn Tabrizī keeps me intoxicated with the cup having no drinking effect."

Dād jārūbī badastam ān nigār ;

Guft kaz daryā bar angīz ān ghubār.

Bāz ān jārūb az ātish basākht ;

Guft kaz ātish tu jārūbī bar ār.

Kardam az ḥairat sujūdī pīshī-ū ;

Guft bī sājid sujūdī khush biyār.

Gardanak rā pīsh kardam guftamash ;

Sājidī rā sar babur bī dhu'l-fiqār.

Tīgh tā ū pīsh zad sar pīsh shud ;

Tā barust az gardanam sar šad hazār.

Sham'ahā bar ḥay shud az sarḥāy-man ;

Har taraf andar girifta az sharār.

Tā ba bīnī naqshhā'i-dil-rubā ;

Tā ba bīnī ranghāy-lālazār.

Chun paridī sūy rauzan dar nigar ;

Tā ba-bīnī rūy-ān shah bī ghubār.

Rūz raft wa qīssa-am kūtah na shud ;

Ay shab wa rūz az ḥadīthash sharm-sār.

Shāh Shamsu'd-dīn Tabrizī marā ;

Mast mī dārad zi-jāmi-bī khumār.¹

¹ *Kulliyāti-Shamsi-Tabriz*, p. 372

II

Mystic State of Ecstasy and Constancy to God

Passivity, as Leuba says, "when practised under certain conditions, ends in ecstasy, the spectacular kernel of grand mysticism. It is in ecstasy that germinate the assurance of union with God and the conviction of illumination and revelation."¹

He has quoted many expressions in regard to Ecstasy from the different mystics of the world :

"In ecstasy the soul is absorbed in enjoyment, without understanding that which she enjoys. ... The senses are all so completely occupied by that enjoyment that none of them can pay attention to anything else." "Contemplation, says St. Francois, is a unitary, total view of the loved object"; Mme Guyon writes of the same degree, "it should be an orison not of the thought but of the heart"; and Santa Theresa speaks of a "great reduction of the mental activity", and declares that the powers of the soul are unable to do anything except enjoy. Complete passivity brings with it a

¹ *Psychology of Religious Mysticism*, p. 162. The work is a grand book in understanding the psychology of mysticism.

sense of absolute repose in God and a variable degree of warmth of enjoyment. It is followed in the completed instances by a moment of total unconsciousness. In regard to the ecstasy of the Islamic Mystics also he says, "In complete ecstasy the *Soufi* is lost as a Wave in a Sea of Unity, and he has the intuition of being inseparable from it, he lives of the general life without sensible qualities, 'as an atom lost in the light of the Sun'"¹

Says Rūmī, "The ecstatic or passing state (*ḥāl*) is like the unveiling of the beautiful Bride, and the constancy (to God) or the permanent station (*maqām*) is being alone with the Bride."

Ḥāl chun jalwa-st zān zībā 'arūs ;

*Wīn maqām ān khalwat āmad bā 'arūs.*²

Ḥāl is the ecstatic state which is momentary, and in this state the devotee is in a flood of rapture. It is also called *Wajd* (or Finding) where the seeker finds what he is so long seeking after. *Maqām* is the state of Constancy to God which is permanent, but this constancy with his Beloved is not known to others. The other term used for *maqām* is *tamkīn* (or 'Fixity'). Here he is living in the Abode of God, though outwardly it may be that he is talking or mixing with the public, his mind is always at fixity with God, the eternal Beloved.

Rūmī continues to sing of these two states, "There are many a *Ṣūfī* who enjoys '*ḥāl*', but he who has attained to '*maqām*' is rare amongst them."

Hast bisyār ahli-ḥāl az ṣūfiyān ;

Nādirast ahli-maqām andar miyān.

The momentary ecstatic state may be attained by anyone who has absorbed himself on one thought without caring

¹ *Ibid.*, pp. 490-8 (quoted from *Philosophical Review*, Vol. 62, 1906).

² *Mathnavī*, Vol. 1, I435.

for any other thing for the time being, as we find in his story of the King and the Handmaiden. There the king without finding any other way to rescue his beloved, the handmaiden, from her sickness of the mind "entered the mosque and proceeded to the *mihrāb* (prayer niche) and the prayer carpet was bathed in tears of the king. When he became unaware of himself from his immersion to *fanā*, he opened his tongue in praise and applaud with a happy mood, 'O God, Your least gift is a great domain over the world; what shall I pray to You?—for You know every secret'. ... As from the depth of his heart he raised forward his prayer, the Sea of His bounty began to surge. Slumber overpowered him at the time of his weeping and he saw in dream that an old man has appeared before him, saying, 'Good news, O king, your prayers have been accepted.'¹ And thus the king gets what he seeks for.

These ecstatic states are generally attained by the seeker in his earlier periods in dreams. He is not yet pure of all desires, both of the body and the mind. For the moment he becomes unconscious of the outward activities and concentrates his spirit in one thought which is his Ideal, and thus realises it face to face. But as it is not possible to retain the concentration for a duration of time, in slumbering dream the effect of the concentration is realised. Gradually when by sacrificing all carnal desires, a soul becomes steadfast in concentrating his mind on a single thought that is his Ideal he realises the same even in his waking moments. Physically this is called Trance, which in mystic terms may be said as Ecstasy, Rapture, or the 'Finding' of the object he seeks for. Of this ecstasy or rapture, there is reference in every religion—not only in religions, but in every state of life, whether of the scientists, the philosophers or the teachers of religion, as Myers, the famous psychologist, says, "It is hardly a

1 *Mathnavi*, Vol. I, 56-63. See also Appendices.

paradox to say that the evidence for ecstasy is stronger than the evidence for any other religious beliefs. Of all the subjective experiences of religion, ecstasy is that which has been most urgently, perhaps to the psychologists more convincingly, asserted; and it is not confined to any one religion. ... From the medicine man of the lowest savages up to St. John, St. Peter and St. Paul, with Buddha and Muḥammad on the way, we find records which though morally and intellectually much differing, are in psychological essence the same."¹

But we are not concerned here with psychological aspect of ecstasy, but with its mystical aspect which is finely depicted by Miss Underhill. She says, "While on its physical side ecstasy is an entrancement, on its mental side it is an exalted act of perception. It represents the greatest possible extension of the spiritual consciousness in the direction of the Pure Being: the 'blind intent stretching' here receives its reward in a profound experience of eternal life. In this experience the departmental activities of thought and feeling, the consciousness of I-hood, of space and time—all that belongs to the world of Becoming and our place therein—are suspended. The vitality which we are accustomed to split amongst these various things, is gathered up to form a state of 'pure apprehension': a vivid intuition of—or if you like conjunction with—the Transcendent. For the time of his ecstasy the mystic is, for all practical purposes, as truly living in the supernatural world, as the normal human being is living in the sensual world. He is experiencing the highest and most joyous of those temporary and unstable states—those 'passive unions'—in which his consciousness escapes the limitation of the senses, rises to freedom and is united for an instant with 'the great life of the All'. "²

1 *Human Personality and its Survival of Bodily Death*, Vol. II, p. 260.

2 *Mysticism*, p. 267.

These states of Ecstasy and also Constancy to God are found in the life of every religious teacher. As for example, J. H. Leuba describes of the life of Suzo, a German mystic (1300-66 A. D.) : The twenty years during which Suzo persisted, despite the opposition of those about him, in an extravagant asceticism, constitute a period characterised by heroic strivings toward entire inner unification. During a part of that time ecstasies were very frequent. We are told that during ten years they occurred as often as twice a day ; they served to sustain and encourage him. Exaltation was not, however, continuous ; it was broken by discouraging moments of 'dryness'.

"The time came at last when the bleeding saint realised that he could not continue. He was so wasted that his only choice was between dying and giving up those practices. God showed him that asceticism had served as a¹ good beginning, but that now the divine work of sanctification was to continue in another way. Thereupon he threw all his instruments of torture into a stream. This deliverance marks the end of a period of absorption in himself — 'introversion', as the Freudians say — and the beginning of an external activity that lasted to the end of his life. Until then he had refused contact with the world ; the walls of the monastery had been his boundaries. Now, he undertook in the measure of his strength to bring the world to God. From this moment we find him ever in action, on pilgrimage, on errands of mercy, founding monasteries, etc."¹

Similarly in each of our great mystics of the world we shall note, as Leuba continues, "a similar period of inner preparation or introversion, marked usually by severe asceticism, followed by vigorous external activity. It is a fact explicable on the same general principle as the passage from a period of preparation to one of productivity in other

¹ *Psychology of Religious Mysticism*, p. 62.

individuals."

Rūmī has also described of these states of Ecstasy and Constancy (to God), which are best understood in the pages of his Book through the sequence of the ideas in the lines of his Poetry. Yet we can quote lines that will speak of themselves about the states. He sings, "Verily in my death (of carnal desires) is my (new spiritual) life, O youth, how long shall I be parted from my Home (or Origin that is the abode of God) — until when ? If there were not in my staying in this world (which is the consciousness of my own self) my separation from God, he (Prophet Muḥammad) would not have said, 'Verily we are returning to Him'.¹ The returning one is that one who comes back to his (native) city and (thereby) approaches the Unity (of God), (fleeing) from the revolution of time."² Rūmī also says, "As the workshop is the dwelling place of the Worker ; any one who is outside of it is unaware of Him. Come then into the workshop, that is, non-existence, so that you may see the work and the Worker together. As the workshop is the place of clairvoyance, then, outside the workshop there is only blindfoldness."

Kārgah chun jāy raushan dīdgī-st ;

*Pas birūnī-kārgah pūshīdgī-st.*³

The existence of this world and with it the creation of us, originated from non-existence, compared to the workshop of the Creator, is only a product of that Workshop. If we like to realise the mystery of creation and with it the essence of God, we must go to non-existence, which we originally had ; and this original position we may restore only by dying to self (or *Fanā*). With our dying to self, we shall reach the state of ecstasy which is a place of clairvoyance,

¹ *Qur'ān*, 2/151 : See also p. 225 *supra*.

² *Mathnavī*, Vol. I, 3935-7 : also refer to p. 130 *supra*.

³ *Ibid.*, Vol II, 762-3 : see also p. 129 *supra*.

and everything will be seen clearly in its reality. "That state, says Sir S. Radhakrishnan, "is a state of rapture and ecstasy, a condition of *ānanda*, where the creature as creature is abolished, but becomes one with the Creator, or more accurately realizes his oneness with Him. We cannot describe this perfection accurately. We use symbols. The nature of eternal life is a condition of *ānanda*, or freedom, a state of joyous expansion of the soul, where heaven and earth are felt to flow together."¹ This the Upaniṣads of the Hindus describe as *Mokṣa* or *mukti* (or release), i. e. release from the chains of the desires of worldly attachments.

The reality of that state is not possible to describe exactly. Only one who has attained that position can understand the reality of his situation which is the same as He. Rūmī has explained it thus: "Intelligence is here silent, or it leads to error; for the heart is with Him, indeed the heart is He. The reflection of every image is lost everlastingly from his heart realizing the (true) meaning of plurality and its unity. Every new image that falls on the heart (in its state of ecstasy) is appearing therein without any imperfection. The men of polished hearts have escaped from scents and colours (i.e., worldly attachments); they behold Beauty every moment without delay. They have relinquished the form and musk of knowledge, (and thus) they have raised the banner of the eye of mystical intuition."

Tā abad har naqshi-nau kāyad bar-ū ;

Mī namāyad bī quṣūrī andar ū.

Ahli-ṣaiqal rasta and az bū wa rang ;

Har damī bīnand khubī bī dirang.

Naqsh u qishri-'ilm rā bagdhāshand ;

Rāyati-'ayn al-yaqīn afrāshand.²

The latter part of Rūmī's verses referred to just now is the

¹ *Philosophy of the Upanishad*, Vol. 1, p. 113.

² *Mathnavī*, Vol. I, 3489-93 : see also p. 192 *supra*.

state of Constancy (to God) where the mystic beholds the Beauty of God continually.

Maḥmūd Shabistārī also utters likewise :

But till you do not utterly gamble away yourself,

How can your prayer be a true prayer ?

When your essence is pure from all stain,

Then it is that your prayers are 'a joy of the eyes'¹

There remains then no separation,

Knower and known are one and the same."²

Islamic mysticism has generally been described by the Sūfī teachers in thier poetical language. Although higher things not easily understood by common conception is best to be described in this way, yet prosaic description is necessary while dealing on the state of facts. They have also described it in their prose works, but here also they have often become mystical in their way of expression—mystical, here, I will take to mean, not wholly said, for mysticism itself is that which is to be realized, a state which is beyond description. It is al-Ghazālī, the pioneer in Islamic mysticism, who has tried to explain it in his philosophical bent of view.

Says al-Ghazālī in his *Iḥyā*,³ "In such a state of absorption, the mystic is unmindful of himself, he does not feel what happens to his body, and this state is called '*fanā*'. It means that he has become absorbed in Another, and his concern has become one concern and that is his Beloved; there remains in him no room for any, but the Beloved that he should turn towards him, whether that be himself or another. This is the state which means attainment by the

¹ *Qu'rān*, 32/18.

² *Gulshani-Rāz*, translated by Whinfield, p. 52 : refer also to p. 370 *supra*.

³ *Iḥyā'u'l-ūlūmī'd-dīn*, Vol. IV, p. 28 (Quoted by M. Smith in his *Life of al-Ghazālī*).

seeker of the Sought." Again, he says in his *Mishkātū'l-anwār*,¹ "When the worshipper thinks no longer of his worship, but is altogether absorbed in Him whom he worships, that state by the gnostic is called *fanā*, when a man has passed away from himself that he feels nothing of his bodily members, nor of what is passing without, nor what passes within his own mind. He is absent from all that, and all that is absent from him; he is journeying first to his Lord, then in his Lord. But if during that state thought occurs to his mind that he has passed away completely from himself, that is blemish and defilement. For perfect absorption means that he is unconscious not only of himself, but also of his absorption. For *fanā* from *fanā* is the goal of *fanā*.

"Orthodox theologians, al-Ghazālī continues, "may regard these words as meaningless non-sense, but that is not so; for this state of the mystics in relation to Him whom they love is similar to your state in relation to what you love of position, or wealth or a human love, when you may be overcome by anger in thinking of an enemy, or so engrossed in your beloved that you perceive nothing else, and do not hear when some one speaks to you nor see one who passes, though your eyes are open and you are not deaf, for this absorption makes you oblivious of all else and even of the absorption itself. For any attention to the absorption means being diverted from the cause thereof. So having explained to you what is meant by *fanā*, you should cast aside doubt and cease to deny what you cannot comprehend. ... This absorption at first will be like a flash of lightning, lasting but a short time, but when it becomes habitual, and a means of enabling the soul to the world above, where pure and essential Reality is manifested to it and it takes upon itself the impress of the Invisible world and the Divine Majesty is revealed to it ... and

¹ *Mishkātū'l-anwār*, p. 113-5.

at last it looks upon God face to face. When such a mystic returns to this world of unreality and shadows, he regards mankind with pity, because they are deprived of the contemplation of the beauty of that Celestial Abode and he marvels at their contentment with shadows and their allurements by this world of vain deceits. He is present with them in body, ... but absent in spirit; wondering at their presence, while they wonder at his absence.

"These gnostics have ascended from the low lands of unreality to the mountain heights of Reality and at the end of the ascent they have seen for themselves that there is none in existence save God alone, and that 'all things perish save His Countenance'¹: all things have been foredoomed to mortality save the One Himself."² Rūmī has also sung in the same tone in his *Mathnavī*, as is already referred to.³

Our lives without seeking after the Realization of God are useless; and as long as we have not reached that state of unity of all things in God, we are really wandering in non-entity that has no lasting benefit. But when the Ṣūfī rises to that Highest Stage where he realises the absolute unity of everything in God, he can declare like the famous saints of Islamic mysticism, "*ana'l-Ḥaq*", or "*Subḥānī mā a'ẓama sh'ānī*" or like the Vedantists "*So'ham*", or like the Christian mystics, 'I and my Father is One'. But the words uttered by the passionate lovers in a state of ecstasy should be concealed from the ordinary public, as they will not be able to comprehend such a state of ecstasy, and such words may lead them astray.

How finely our philosopher-poet explains in his poetic fashion in his *Mathnavī* — the uttering of Bāyazīd, who exclaimed in a state of ecstasy, 'Glory be to Me, how great

¹ *Qur'ān*, 28 : 88 : See also p. 129.

² Quoted by M. Smith in his *Life of al-Ghazālī*.

³ *Mathnavī*, Vol. I, 3052-5 : also refer to p. 264 *supra*.

is My Majesty !''

"Said that master of sciences (of Sufism) expressly in a state of ecstasy, 'Behold, there is no God but I, so worship Me'. When that ecstasy passed away, they (his disciples) said to him at dawn, 'You said such and such and that is improper'. He replied, 'This time if I make a scandal, come at once, dash knives at me. (For) God is pure of the body, and I am with the body ; you should kill me, if I say like this'.... 'Though *Qur'ān* is from the lip of the Prophet (Muḥammad), if one says that God did not speak it, he is an infidel'. When *humā*¹ of selflessness took to flight, Bāyazīd (again) began to utter these words. The flood of bewilderment took away his reason, (and) he began to say more firmly than he had spoken first, 'Within my mantle (body) there is nothing but God, how long will you seek (Him) on the earth and in heaven ?' His disciples became frenzied at this, and dashed their knives at his body. Everyone who plunged a dagger into the Shaikh was reversedly making a gash in his body. There was no mark on the body of that master of sciences, but these disciples were wounded and drowned in blood. ... O you versatile, that stab the selfless ones with the sword, you are stabbing your (own) body with it, beware of it ; for the selfless one has died away (in God) and is safe, he is dwelling in safety everlastingly. His form is lost, and he has become a mirror — nothing is there but the image of the face of another. If you spit on it, you spit at your own face ; and if you strike at the mirror, you strike at yourself. If you see an ugly face (in the mirror), it is you ; and if you see (there) Jesus and Mary, it is you. (For) He is neither this nor that, He is simple (without having any reflection of the attributes of good and evil) ; He has placed your image before you. ... O you, who are drunken with the wine (of love), you are on the edge of the

1 A fabulous bird, often compared to God Himself.

roof ; sit down or descend (from your highest state of ecstasy), and peace be with you. Every moment you became delighted, know that, that delighted moment is the edge of the roof. Be always anxious of that delighted moment, and conceal it like a treasure and do not divulge it."

Guft mastāna 'ayān ān dhū fanūn ;

Lā ilāh illā anā hā f'a'budūn.

Chun gudhasht ān ḥāl guftandash ṣabāḥ ;

Tū chunīn gufti wa īn nabwad ṣalāḥ.

Guft īn bār ar kunam man mashghalah ;

Kārdhā bar man zanīd ān dam halah.

Ḥaq munazzah az tan wa man bā tanam ;

Chun chunīn gūyam babāyad kushtanam.

Garchi Qur'ān az labi-paighambar ast ;

Harki gūyad Ḥaq naguft ū kāfir ast.

Chun humāyi-bikhudī parwāz kard ;

Ān sukhun rā Bāyazīd āghāz kard.

'Aql rā saili-tahaiyur dar rabūd ;

Zān qawiytar guft kawwal gufta būd.

... ..

Ān murīdān jumla dīwāna shudand ;

Kārdhā dar jismi-pākash mīzadand.

Harki andar Sheikh tighī mīkhalīd ;

Bāz gūnah az tani-khud mī darīd.

Yak athar na bar tani-ān dhū fanūn ;

Wān murīdān khasta wa gharqābi-khūn.

Ay zada bar bikhudān tū dhu'l-faqār ;

Bar tani-khud mī zanī ān hūshdār.

Zānki bikhud fāniyast wa īmanast ;

Tā abad dar īmanī ū sākin ast.

... ..

Bar kināri-bāmī ay masti-mudām ;

Past bānshīn yā farūd ā wa's-salām.

Har zamānī kih shudī tū kāmrān ;

Ān dami-khush rā kināri-bām dān.

Bar zamāni-khush hirāsān bāsh tū ;

Ham chu ganjash khufya kun na fāsh tū.¹

Again, our poet sings, "He who (says that he) is without pain is a brigand, for to be without pain is to say 'I am God'. To say that 'I', out of the time, is a curse; and to say that 'I', at the proper time, is a mercy (from God). 'I' of Manṣūr (al-Hallāj) was certainly a mercy (to him from God), but 'I' of Pharaoh² was a curse (on him); mark this well. Consequently, it is incumbent to behead every untimely bird for the sake of precaution. What is (this) beheading? (It is) killing the fleshly soul in the Holy War, and renouncing self".

Ān ki ū bī dard bāshad rahzan ast ;

Zānki bī dardī ana'l-Ḥaq guftan ast.

Ān anā bī waqt guftan la'nat ast ;

Ān anā dar waqt guftan rahmat ast.

Ān anāy-Manṣūr rahmat shud yaqīn ;

Ān anāy-Flr'aūn la'nat shud babīn.

Lājaram har murghī-bī hangām rā ;

Sar burīdan wājib ast i'lām rā.

Sar burīdan chīst kushtan nafs rā ;

Dar jihād wa tark guftan nafs rā.³

All sense of 'egoism' should be crushed, after sacrificing the fleshly soul and through renouncing oneself to God.

This state of *fanā* is termed *mukti* (or release), as already referred to, in the Scriptures of the Hindus. The Upanishad view is that in that state there is a disintegration of individuality and giving up all selfish isolation. "As the

1 *Mathnavī*, Vol. IV, 2103-3, 2122-6, 2128-9, 2138-43 & 2146-8 : see also pp. 125 & 146 *supra*.

2 An important character in the *Qur'ān*, and was a cruel, unjust king; he was proud of himself and consequently was crushed in the hand of Divine Power.

3 *Mathnavī*, Vol. II, 2521-5.

flowing rivers disappear in the Sea, losing their name and form, thus a wise man being released (*mukta*) from name and form, mixes with that Person who is beyond all".¹

The state of *fanā* and specially of *baqā* is finely illustrated by Rūmī through the mouth of Falcon in his story of the Falcon amongst the owls. He sings, "When my ego has passed, He only remained; I roll at the feet of His horse like dust. The (individual) soul became dust (extinct), and the only signs of it are the mark of His feet on its dust. (Therefore) become dust of His feet for the sake of this mark, that you may become the Crown on the head of the lofty ones."

Chun fanā shud māy-mā ū mānd fard;

Pīshi-pāy-asbi-ū gardam chu gard.

Khāk shud jān u nishānihāy-ū ;

Hast bar khākash nishāni-pāy-ū.

Khāki-pāyash shau barāyi-īn nishān ;

Tā shawī tāji-sari-gardan kashān.²

That is, when the individual ego passes, it persists (*baqā*) not as an individual, but as the universal spirit, the perfect man, 'bearing the mark of God's feet on his dust', i.e., the eternal imprint of the Divine attributes which were stamped upon him before he emerged from potentiality into actual existence; for, in the words of Ibnu'l-'Arabī, "he is to the universe what the bezel is to the seal—the bezel whereon is engraved the signature that the King seals on His treasures".³ Accordingly, our poet has addressed his spiritual guide Shamsi Tabriz, who was surely a perfect man, thus: "You are as the bezel in the ring of lovers (*miyāni-halqa'i-'ushshāq chun nigīn bāshī*)."⁴

1 *Muṇḍaka Upaniṣad*, 3 ; 2/8.

2 *Mathnavī*, Vol. II, 1174-6.

3 *Fuṣṣat al-Ḥikam*, 13.

4 *Dīwāni-Shamsi-Tabriz*, p. 4.

Tamkīn or *maqām* is the last stage, where one has renounced his self and is subsisting in God. Here *fanā* gives place to *baqā*—mortality to Immortality. This is the life of the saints—the unitive life, the *Jīvanmukta* of the *Gītā*. "The *Jīvanmukta* or the freed soul, possessing the body, says Sir Radhakrishnan, reacts to the events of the outer world, though he does not get entangled in them. Spirit and body are an unreconciled body, and the spirit can attain its perfection only when the sense of the reality of the body is shaken off".¹ In his *Quatrains* also our poet sings exactly in the same manner: "If the (sensual) life passed away, God bestowed (you) another (spiritual) life; although life perishes (*fanā*) in your death, it regains the perpetual (*baqā*) life. Love is the Water of Life, enter into that water; every drop of that Sea is a different life".

Gar 'umr bashud 'umri-digar dād khudā,

Gar 'umr fanā bamardanak 'umri-baqā ;

'Ishq ābi-hayāt ast darīn āb dar ā,

Har qaṭra az īn baḥr hayātī ast judā.

Al-Ghazālī relates how Junaid said of his own experience of the unitive life: "I have been talking with God for thirty years and people suppose that I have been talking with them."—This becomes easy only to one absorbed in the love of God, with an absorption which leaves no room for any other. He also quotes other words of Junayd which he may have felt were applicable to his own experience. "The journey from this world to the next (i. e., to give up worldly things for spiritual) is easy for the believer; the journey from the creatures (i. e., separation from them and from dependence on them) to the Creator is hard; the journey from the self (i. e., renouncing egoism) to God is very hard, and to abide in God is harder still."²

¹ *Indian Philosophy*, Vol. I, p. 576.

² Quoted from *Ihyā'u'lumī'd-dīn*, by M. Smith in *The life of al-Ghazālī*.

'To abide in God' is really the hardest of all experiences in life. When any one has reached that state, though he is living in this world, he is beyond this world; he has no pain, he is suffering no trouble, both of the body and mind. He is like a vast Ocean where tranquillity prevails. He becomes One with the Eternal permanently, while ecstasy is the stage where he is one with Him temporarily. Again, a verse may be taken from his *Dīwān*, where a discourse is being made between the lover and the Beloved; and this mainly states of the stage of *maqām* (constancy to God):

He said, 'Where is calamity?' Said I, 'In the lane of Thy love'.

He said, 'How fare you there?' Said I, 'In steadfastness'.

Guft kujā-st āfat guftam bakāy-'ishqat ;

Guftā ki chunī ānjā guftam dar istiḳāmat.¹

All calamity will vanish away from the heart, when a person will be able to abide in God constantly.

According to the Hindu Scriptures, this state of life may be gained by *Niṣkāma Prema* or nirguṇa (or *ātyantika*) *Bhakti*. And the *Bhāgavata Purāṇa* describes of this state thus: As the waters of the Ganges flow incessantly towards the ocean, so when the devotee's loving adoration continuously flows towards his God conceived by him as the 'Person, *par excellence*' or *Puruṣottama* without any desire on his part as soon as he simply hears His *guṇas*, that mental state of the devotee characterises the *Nirguṇa-Bhakti*. The *niṣkāma* and *nirguṇa bhaktas*, when they are even offered (by God) such excellent powers as *sālokya* (or living with the Lord in the same world), *sārṣṭī* (or Divine sovereign power), *sāmīpya* (or nearness to God), *sārūpya* (or possessing the same appearance as he conceived of the Lord in his imagination) and *ekatva* (or union with Him), respectfully declines to receive them, wishing only to serve Him to the best of their ability.

¹ *Dīwāni-Shamsi-Tabriz*, XIV/II.

This is the *Ātyantika Bhaktiyoga* treading on the path of which the true *bhaktas* sever the causal chain shaped by the three strands (of *sattva*, *raja* and *tama*) and attain salvation through blissful union with God".¹

The life of a man who has realized God has also been finely described in the *Mathnavī*. Rūmī says, "Their senses and understandings within them are tossed waves on waves in (the sea of) 'they are brought before us (on the Day of Resurrection)'.² When night comes, it is again the time of bearing the burden; the stars which had become hidden, go again to work. God gives back to the senseless ones their senses, troops after troops with rings (of mystical knowledge) in their ears, (who are) dancing, and waving their hands in praise of God, and triumphing and crying, 'O Lord, Thou hast brought us to life'. Those crumbled skins and bones have become (like) horsemen and have raised the dust (behind them)".

Hisshā wa 'aqlhāshān dar darūn;

Mauj dar mauji-ladaynā muḥḍarūn.

Chun shab āmad bāz waqti-bār shud;

Anjumī-pinhān shuda bar kār shud.

Bihushān rā wā dihad Haq hūshhā;

Halqa ḥalqah ḥalqah dar gūshhā.

... ..

Ān julūd wa ān 'izāmī-rīkhtah;

*Fārisān gashta ghabār angīkhtah.*³

The man after realizing God has gained a new life; he is passing his life in this world like a horseman who is raising dust behind him while he gallops, thereby making others not to realise his state of a perfect man. With the realization of God, the mystery of creation is solved; and he works out the

daily business of life, as he is allotted to, but he always feels that he is living in the life of God.

Rūmī has also described of that state excellently when a person is always living in the life of God. He sings, "He is seated inwardly in spirit in the midst of the Rose-garden (i.e., in union with God); outwardly in the body he is acting as *ḥādī* (or guide) amongst his friends. Wherever he goes, the Rose-garden follows him, but that state is hidden from the people."

Shista dar bāṭin miyāni-gulstān;

Zāhirā ḥādī miyāni-dūstān.

Būstān bā ū rawān har jā rawad;

*Līk ān az khalq pinhān mī shawad.*¹

Rūmī, then, concludes thus: "Know that everything in the world is devouring and (accordingly) devoured; (only) those who have everlasting life (in God) are fortunate and accepted".

Jumla'i-'ālam ākl wa ma'kūl dān;

*Bāqiyān rā muqbil wa maqbūl dān.*²

For to indulge in a desire is to fall a victim to it; only saved are those saints who have attained to *baqā ba'd al-fanā*.

¹ *Ibid.*, Vol. IV, 1102-3.

² *Ibid.*, Vol. III, 30. Cf. also Paracelsus: "The earth is a great stomach in which everything is dissolved, digested and transformed, and each being draws its nutriment from the earth; and each living being is a stomach that serves as a tomb for other forms, and from which new forms spring into existence."

¹ *Śrīmad Bhāgavata*, Canto III, Chap. 29/12-4.

² *Qur'ān*, 36/32.

³ *Mathnavī*, Vol. I, 3672-6: see also p. 177 f. n. *supra*.

III

Rūmī's Religion of Love

Rūmī is a great messenger of love. He has always sung of love and announces that it is love which is dominant in every being or thing that is originated from God, the One All-good and All-love. God created the world for the manifestation of His love. Our poet says, "His love is manifest and the Beloved is hidden; the Friend is outside, and His splendour is in the world."¹ The Ṣūfī poet Jāmī also says in his *Lawā'ih* thus: "The Absolute Beauty is the Divine Majesty endued with the attributes of power and bounty. Every beauty and perfection manifested in the theatre of the various grades of beings is the ray of His perfect beauty reflected therein. It is from these rays that exalted souls have received their impression of beauty and their quality of perfection". And then he sings in his own way of poetic fashion,

"The Loved One's rose-parterre I went to see,
That beauty's Torch espied me, and quoth He,
'I am the Tree; these flowers My offshoots are;
Let not these offshoots hide from thee the tree'.

What profit rosy cheeks, forms full of grace,
And ringlets clustering round a lovely face?
When Beauty Absolute beams all around,
Why linger finite beauties do embrace?"²

Love reigns supreme in the universe. It is our false show of love, turned into lust and selfishness that often misguides us from realizing the real Beauty of Love and Truth. Really, Love, meaning thereby loss of selfhood and perfect union with the divine Beloved, is the living rock on which all mysticism is based. Love for love's sake is the real meaning of the love of the Ṣūfis, as Rūmī says, "If thou art Love's lover and seekest love (*agar tu 'āshiqi-'ishqī u 'ishq rā juiyā*)."²

It is for the manifestation of Love that God has created the universe. How finely this conception is expressed while Rūmī in elucidating the famous line occurring in the *Ḥadīthi-Qudsi*—"If it were not for you I would not have created the heavens"—also adds:

Bā Muḥammad būd 'ishqī-pāk juft;
Bahri-'ishq urā khudā lau lāka guft,
Gar nabūdī bahri-'ishqī-pāk rā;
Kai wujūdī dādāmī aflāk rā.
Man badān afrāsham charkhi-sunī;
Tā 'ulūwī-'ishq rā fahmī kunī.
Khāk rā man khwār kardam yaksarī;
Tā zi-khwārī-'i-'āshiqān būyi barī.
Khāk rā dādīm sabzī wa nawī;
Tā zi-tabdīli-faqīr āgah shawī.
Bā tu gūyand īn jabālī-rāsiyāt;
Wasfī-ḥālī 'āshiqān andar thabāt.

1 *Lawā'ih*, translated by Whinfield, p. 6-7. Compare also his famous lines from *Yūsuf wa Zuleikhā* quoted in chap. under *Conception of God—His Unity* before.

2 *Dīwāni-Shamsi-Tabriz*, no. I: see also p. 230 *supra*.

1 *Mathnavī*, Vol. II, 701: refer also to p. 204 *supra*.

*Garchi ān ma'nīst u īn naqsh ay pīsar ;
Tā bafahmi-tū kunad nazdīktar.¹*

Really pure love is a state that cannot be described by words. It is a state to be realized. In answer to a question, 'What is Love?' our poet says, "Be like us, (and) you will know that Love is affection without measure; for that reason it is said to be in reality the attributes of God, and in relation to man (His slave) it is unreal. (The phrase) 'He loves them', is complete (in itself), where then remains 'they love Him'?²... (Therefore) all praise to be God, the Creator and Sustainer of the worlds³ (rather of His creation."⁴

What is this creation? As is also discussed before, it is from Him we come and to Him we must return; and the *Qur'ān* says, "In His hand is the domain of all things, and to Him will you return".⁵ The ultimate end of all is the One God. Therefore, when one reaches that state of realization, he feels that One only remains, no distinction can be made there of 'He loves them' and 'they love Him'.⁶

Our poet here elucidates the theme thus: "As you read in the *Qur'ān*, 'they love Him' is of necessity joined with 'He loves them' — know, then, that love and affection is an attribute of God; fear is an attribute of man (His slave) who is engrossed in worldly pleasures and gluttony."

1 *Mathnavī*, Vol. V, 2737, -39-40, -42-45: also refer to p. 231 *supra*.

2 *Qur'ān*, V/57: " . . . Soon He produces a nation whom He loves, as they love Him."

3 *Ibid.*, I/1: see also p. 362-3 *supra*.

4 *Mathnavī*, Vol. II, Preface. See also p. 226 *supra*.

5 *Qur'ān*, 36: 83.

6 Compare the identity of thought with the *Upaniṣads*, as referred to on p. 380 *supra*.

*'Ishq waṣfī-īzād ast ammā ki khauf ;
Waṣfī-banda'i-mubtalāyi-farj u jauf.¹*

Pure love is always free; it has no care after fulfilment of any low desire, the attainment of which is the cause of sorrow and suffering, and which makes one afraid of losing something. True love is the attainment of something where there is no want or need. A lover of God desires nothing and he cares for nothing, but the Eternal Truth where reigns the Eternal Bliss. In the same way Dr. Bosanquet in his *What Religion Is*, says, "In the purity of Love and Will with the supreme God, you are not only 'saved' but you are 'free' and 'strong'. . . . You will not be helped by trying to divide up the Unity and tell how much comes from you and how much from God." In that stage a lover is wholly free, and his mind is absolutely one-pointed, being absorbed in the Unity of God, where he is truly happy. Our poet says, "Whoever drank from Your cup, O You Gracious One, is for ever relieved from (self-) consciousness, and from the infliction of restriction (or penalties)."

*Harkī az jāmi-tu khurd ay dhu'l-minan ;
Tā abad rast az hush wa az ḥad zadan.²*

The state of pure love is a position which cannot be understood by worldly wisdom. Rūmī declares, "That (state) is not that oneness which can be understood by reason; the apprehension of this oneness is understood by a man's dying (to self). If it were possible to perceive this by reason, wherefore self-violence (controlling of passions) should have become obligatory on us? With what (infinite) Mercy that the King of knowledge (God) does possess says³ not unnecessarily, 'kill yourself' (i.e., subdue your passions)."

1 *Mathnavī*, Vol. V, 2185-6. See also p. 204 under f.n. *supra*.

2 *Ibid.*, 4204.

3 Cf. *Qur'ān*, II/57: "Indeed, you have wronged, . . . So turn in repentance and kill (mortify) yourselves (i.e., your evil passions), — it will be better in the sight of God."

*Ān yakīyī nah ki 'aqlash fahm kard ;
 Fahmi-īn mauqūf shud bar margi-mard.
 War ba'ql idrāki-īn mumkin budī ;
 Qahri-nafs az bahri-chih wājib shudī.
 Bā chunān rahmat ki dārad shāhi-hush ;
 Bī qar'urat chun bagūyad nafs kush.¹*

Love pervades the whole universe. Any attraction of one thing for another, or of one person to another person, is for the reason that its origin is the One who is All-love. The poet says, "The desire of the soul is for Progress and Exaltedness, and the desire of the body is for gain and the means of procuring fodder. That Exaltedness (God) has also attraction and love towards the soul ; from this understand (the meaning of) 'He loves them' and 'they love Him'."

*Maili-jān andar taraqqī wa sharaf ;
 Maili-tan dar kasb u asbābi-'alaf.
 Mail wa 'ishqi-ān sharaf ham sūy jān ;
 Zīn yuhib rā wa yuhibbūn rā badān.²*

The same idea is also found in the pages of the Upanishads, one of which says, 'Rasavai sah'³, that is, the nature of Divinity is All-love. How beautifully Rūmī develops the idea that God is pervading the whole universe !

*Hikmati-haq dar qaḍā wa dar qadar ;
 Kard mārā 'āshiqāni-hamdigar.
 Jumla'i-ajzāyi-jahān zān hukmi-pīsh ;
 Justt justt wa 'āshiqāni-justt-khwāsh.
 Hast har juzvī zi-'ālam justt-khwāh ;
 Rāst hamchun kahrubā wa bargi-kāh.
 Khāk gūyad khāki-tan rā bāz gard ;
 Tarki-jān kun sūy mā ā hamchu gard.*

1 *Mathnavī*, Vol. V1, 2683-5.

2 *Ibid.*, Vol. III, 4439-40.

3 *Chāndogya Upaniṣad*, 8 13/1.

*Gūyad ārē līk man pā basta-am ;
 Garchi hamchun tū zi-hijrān khasta-am.
 Tarrī'i-tan rā bajūyand ābhā ;
 Kay tarī bāz ā zi-ghurbat sūy mā.
 Garmī'i-tan rā hamī khwānad athīr ;
 Kih zi-nārī rāhi-aqli-khwāsh gīr.
 Hast haftād wa du 'illat dar badan ;
 Az kashishhāyī-'anāshir bī rasan.
 'Illat āyad tā badan rā baskulad ;
 Tā 'anāshir hamdigar rā wā hilad.
 Chār murgh and īn 'anāshir basta pā ;
 Marg u ranjūrē u 'illat pā gushā.
 Chunki har juzvī bajūyad irtifāq ;
 Chun bawad jāni-gharīb andar firāq.
 Gūyad ay ajzāy pastī-farshiyam ;
 Ghurbati-man talkhtar man 'arshiyam.
 Maili-tan dar sabza wa ābi-rawān ;
 Zān bawad kih aqli-ū āmad az ān.
 Maili-jān andar hayāt wa dar haiy ast ;
 Zān ki jāni-lāmakān aqli-way ast.¹*

And at last, every soul, being separated from its body with the death or ruin of it, must mix with the Eternal Beloved.

As love is pervading the whole universe, it is natural that the element of love will also be innate in human nature. How beautifully the idea is developed in a *Quatrain* of Rūmī : "From the dewdrop of love the dust of Ādam turned into flower, and there appeared all these tumult and uproar ; hundreds of lancets of love were dashed through the veins of the soul, -and a drop from that came out which is called the Heart."

*Az shabnami-'ishq khāki-Ādam gul shud ;
 Ṣad fitna u shūr dar jahān hāṣil shud.*

1 *Mathnavī*, Vol. III, 4400-2, -21, -23-8, -34-7. Refer also to pp. 205 & 270-1 *supra*.

Ṣad nishtari-'ishq bar ragi-rūh zadand ;

Yak qaṭra azān chakīd u nāmash dīl shud.

Everyone in this earth or the heavens is proceeding towards God ; and our great expounder of the *Qur'ān* with reference to the āyat, 'Come together willingly or unwillingly'¹, says, "(The command of) 'Come against your will' is for him who is a blind follower ; 'Come willingly', is for him who is moulded of purity. This former one is a lover of God for some (secondary) cause ; while the other is in friendship with Him without any interest or gain."

I'ytīyā karhan muqallīd gashta rā ;

I'ytīyā taw'an ṣafā basrishta rā.

In muḥibbi-ḥaq zi-bahri-'illatī ;

W-ān digar rā bī gharq khud khullatī.²

Everyone loves God ; the true lover loves Him disinterestedly, others also love God but with some motive behind. People may imagine that while they are after any desire, they are only loving those things of their desire. But the fact is that whatever love or attraction we find in this world towards anything or being, is for the reason that some fraction of the essence of Reality is there in his worldly beloved. Says Rūmī,

Ānchī ma'shūq ast ṣūrat nīst ān ;

Khwāh 'ishqī-īn jahān khwāh ān jahān.

— If it had been that you loved the form, why have you abandoned it when the life had fled away ? ... (Again) you are in love with your intellect thinking that you are superior to worshippers of form. Know that it is as borrowed gold on your copper, that intellect being (only) a splendour of (universal) Intellect (cast) on your sense-perceptions. (Really) beauty in mankind is like gilding ; otherwise, how

¹ *Qur'ān*, 41/11 ; also Cf. 3/77-8 referred to on p. 241-2 *supra* under f. n.

² *Mathnavī*, Vol. III, 4590-1.

is it that an old ass is your mistress ?"

Ānchī bar ṣūrat tu 'āshiq gashta'yi ;

Chun birūn shud jān chirāyash hashta'yi.

Ay ki tū ham 'āshiqī bar 'aqlī-khwīsh ;

Khwīsh bar ṣūrat parastān dīda bīsh.

Partawī-'aql ast ān bar ḥissi-tū ;

'Āriyat-midān dhahab bar missi-tū.

Chun zar-andūd ast khūbī dar bashar ;

Warna chun shud shāhidi-tū pīra khar.

Kān jamālī-dīl jamālī-bāqiyast ,

Dū labash az ābi-ḥaiwān sāqiyast.¹

Likewise, we find in the Upaniṣad, "In truth not for the husband's sake is the husband dear, but for the Universal Soul is the husband dear."²

To the Ṣūfīs earthly love is a bridge leading to God. Says Shihābu'd-dīn al-Suhrawardī, "*Maḥabbat* is verily a link of the links of concord that bindeth the lover to the beloved ; is an attraction of the attractions of the beloved, that draweth to himself the love and, to the degree that him to himself it draweth, effaceth something of his existence so that, first, from him it seizeth all his qualities ; and then snatcheth into the grasp of God his *dhāt*."³ The senses are here the means of knowing Beauty, which is the very essence of God. To know beauty one must love. Thus the Ṣūfī begins in the senses but does not end there. Says Jāmī,

"Though in this world a hundred tasks thou tryest

'Tis love alone which from thyself will save thee.

Even from earthly love thy face avert not,

Since to the Real it may serve to raise thee.

¹ *Mathnavī*, Vol. II, 703-4, 720-2 & 716. See also p. 204 *supra*.

² *Bṛhadāraṇyaka Up.*, 11/4, 5.

³ '*Awārifu'l-M'arīf*, translated by Clarke, p. 102.

If thy steps be strangers to love's pathway,
 Depart, learn love and then return before me !
 For, should'st thou fear to drink wine from Form's flagon,
 Thou canst not drain the draughts of the Ideal.
 But yet beware ! Be not by Form belated ;
 Strive rather with all speed the bridge to traverse.
 If to the bourn thou fain would'st bear thy baggage
 Upon the bridge let not thy footsteps linger."¹

"In Sufism earthly love is not disregarded but blossoms forth through the cult of Beauty into Divine Love. In many Ṣūfī fraternities, along with an intense repetition of the name of God or of a mystic pronoun, mystical poems are also recited in which the Divine love is celebrated with a profusion of images and of realistic comparisons borrowed from the language of profane love. 'There is nothing in this promiscuity, observed Lammens, to shock the spirituality of a Ghazālī.' The *Qur'ān*, it is urged, does not meet every circumstance nor all the diversity of moral situations and familiarity with the sacred text, and ends by blunting the sensibility of the Congregation. The effect of lyrical poetry, above all when music² is added to heighten its impression, is to induce ecstasy. With the sublimations of the desires and emotions of sex a rich and tender symbolism develops which indicates that the mind has moved far away from the pleasures of the senses. The Beloved appears in the cheeks of the fair maiden, in the bubbling wine of the crystal cup, in the flame of the candle, in the sweet song of the nightingale, or in the breeze of the moonlit grove. Much of this symbolism is art and worship. The fair idol is the Beloved. Her lips are open to the inscrutable mysteries of God. The

¹ Quoted from *Literary History of Persia*, Vol. I, p. 442.

² Cf. *Dīwāni-Shamsi-Tabrīz* : *Bām wa dari-īn khāna bait wa tarānā-st* (The roof and door of this house, i.e., spirituality, is all verse and melody).

tresses and curls illustrate incomprehensibility. Her eye betokens frowns and coquetry, now holding aloof from its lover, now granting union of her eye and lip. Ask an embrace ; one saith, nay ; the other, yes. Beauty is Truth, manifested and present ; 'tis the beam of the light of spirits ; 'tis the greatest of signs. Wine, the torch, and beauty are the epiphanies of truth. The winehouse is the fountain of meditation. Wine is the rapture that maketh the Ṣūfī lose himself at the manifestation of the Beloved. By it, that one swalloweth at one draught the cup, the wine house, the *Sāqī* and the wine-drinker, and yet open remaineth his mouth."¹

Worldly love or the love of anything or being for the sake of some interest is narrow, it has no real pleasure in it. They become attached to this narrow love, as they do not understand the reality of love. Our poet says, "Reality is not that which makes blind and deaf, and causes a man more attached to forms."

Ma'nī ān nabwad ki kūr wa kar kunad ;

*Mard rā bar naqsh 'āshiq-tar kunad.*²

This sort of love causes men to suffer ; for that which is the object of love here is not everlasting. It must come to decay, though this sort of lovers think that they will be satisfied with these things of the world. Gradually through sufferings and hardships, which, therefore, are often blessings in disguise, they will understand that in forms and in sense-perceptions, there is no real pleasure and joy. Accordingly our world-poet Rabīndranāth has sung,

When I approach near, It flies away,

Only the body is got, and heart tired.

Kāche gele rūp kothā kare palāyan,

Deha sudhu hāte āse — srānta kare hiyā.

Love for Love's sake or God's sake who is the emblem of

¹ 'Awārifu'l M'ārīf, Introduction, p. 13 (translated by Clarke).

² *Mathnavī*, Vol. II, 721.

love, is the highest of love. Really, human love is no more than a shadow of the Divine Love, in as much as we are like shadows in the presence of God. Says Rūmī, "It is Love and the Lover that endures till Eternity, (accordingly) set not thy heart to any other thing for it is all borrowed."

'Ishq ast u 'āshiq ast ki bāqī-st tā abad ;

Dil juz barīn manih ki bajuz must'ār nīst.¹

Says Shabistari, "Whence the charm of a fairy face? Not earthly beauty can so allure us with its loveliness. Perchance we see in this as in a cloudy mirror, the far faint reflect of the perfect Face".² A true lover feels that he is no more than a shadow being in love with his Beloved. (Said Majnūn),³ "But my existence is full of *Lailā* ; this shell is filled up with the qualities of that pearl. That one of wisdom whose heart is enlightened (with love) knows that between *Lailā* and me there is no difference."

Līk az Lailā wujūdi-man pur ast ;

Īn ṣadaf pur az ṣifāti-ān dur ast.

Dānad ān 'aqlī ki ū dil raushanīst ;

Dar miyāni-Lailā wa man farq nīst.⁴

1 *Diwāni-Shamsi-Tabriz*, no. 13/5. Refer also to p. 227 *supra*. The mystic poet Coleridge, who is also in favour of realizing God through love, not by knowledge or reasoning, declares like a Sūfi,

"And centred there

God only to behold, and know and feel,

Till by exclusive consciousness of God

All self-annihilation it shall make

God its Identity : God all in all."

2 *Gulshani-Rāz*, translated by Florence Lederer, p.34.

3 The love of *Lailā* and *Majnūn* is famous in Persian Poetry : Majnūn's mad attraction for his beloved is a typical mystic love of self-abandonment.

4 *Mathnavi*, Vol. V, 2017 & 2019.

The world is existing only for the reason of love. In some lines preceding the above Rūmī says, "If there had been no love, how should there have been existence? How should have bread attached itself to you and become assimilated to you? Bread became you through what? — Through your love and appetite : otherwise, how should the bread have any access to the vital spirit? Love makes the dead bread into spirit, (in the same way as) the life which is perishable is made everlasting (through love)."

Gar nabūdī 'ishq hastī kai budī ;

Kai zadī nān bar tu wa kai tū shudī.

Nān tu shud az chih z-'ishq wa ishtihā ;

Warna nān rā kai budī tā jān rahī.

'Ishq nāni-murda rā mī jān kunad ;

Jān ki fāni bād jāwīdān kunad.¹

Thus love is the one path which leads us to the Goal, as advocated by Rūmī in his Books. Really all the mystic poets of Persia have expressed the same ideas of the Religion of Love. F. H. Davis in the Introduction to his *Persian Mystics* says, "Love God's light in men and women, and not the lanterns through which It shines, for human bodies must turn to dust ; human memories, human desires, fade away. But the Love of All-good, All-beautiful, remains, and when such is found in earthly love, it is God finding Himself in you and you in Him. That is the supreme teaching of Sufism, the Religion of Love."

Swāmī Abhedānanda of Ramkrishna Vedanta Society has super-excellently analysed the conditions of Love in his Chapter on Salvation through Love : "The easiest way of attaining this Divine Love is to understand the conditions

1 Cf. R. L. Stevenson's : "So long as we love, we serve ; so long as we are loved by others, I should say that we are almost indispensable ; and no man is useless while he has a friend."

under which the human love becomes Divine. Although everyone of us is conscious of the feeling of love, still very few indeed do realize the true nature of Divine Love. The same love which is manifested in human hearts, when governed by selfishness is earthly, narrow, limited and it leads to bondage, sorrow and suffering; but when it is not guided by selfish motives, it is pure, divine and it leads to freedom of soul and eternal happiness. All evil and wickedness proceed from love governed by selfish feelings; and all good and virtue are the results of acts which are prompted by unselfish love. Whatever is bad and sinful in society is nothing but the ill-directed working out of the feeling of love. But when it is properly directed towards the Eternal Truth, it always produces good and happiness, and brings to the soul Salvation from all selfishness and wickedness. ... Every drop of that stream of love which flows in the human heart contains the germ of Divine Love. But it varies in its character according to the direction towards which it flows, and to the motive by which it is governed. When it flows towards one's own self, it is animal; when towards another for mutual benefit, it is human; but when it flows towards an object only for the good of that object, then it is divine. This is only possible when the love for the Eternal Truth springs up in the bosom of the individual soul. As the Eternal Truth is all-pervading and manifests itself as souls of all living creatures, and specially through human beings, the love for Truth generates true and unselfish love for all human beings — nay, for all living creatures. It is then alone that whatever is done by body and mind is performed through pure and disinterested love for the good of all, and not for fulfilling selfish motives or desires, or for gaining anything in return."¹

Likewise, Rūmī also sings, "Love and tenuity is the

¹ *The Path of Realization*, p. 193.

quality of humanity; and anger and lust is the quality of animality. It is lustre of the Truth, not the beloved. She is creative, you might say she is not created."

Mihr u riqqat wasfi-insānī bawad;

Khashm u shahwat wasfi-haiwānī bawad.

Partavi-Ḥaqq ast ān ma'shūq nīst;

Khāliq ast ān gūiyā makhlūq nīst.¹

And in interpreting the above lines how beautifully the late Prof. R. A. Nicholson has elaborated the real significance of all earthly love! "Woman is the highest type of earthly beauty, but earthly beauty is nothing except in so far as it is a manifestation and reflection of Divine attributes. From this point of view she is a focus for the Divine *tajallī* and may be identified with the life-giving power of its rays."² This earthly beauty and its consequent love and attraction develops in her spiritual and essentially Divine qualities which 'create' love in man and cause him to seek union with the true Beloved.

In the *Sahajiyā* cult³ of the *Vaishnava* religion also we find the same bent of the psycho-physiological discipline of the mind like that of Sufism. It specially recommends the attachment of man and woman, and frankly recognizes the adoration of the opposite sex as the road to mental illumination and ultimate salvation. The pitfalls are not disregarded. But the love-religion of *Sahaja* (lit., natural,

¹ *Mathnavī*, Vol. I, 2436-7.

² Commentary of the *Mathnavī*, Vol. VII, pp. 155-6.

³ It is an offshoot of the Vajrayana Buddhism, which either came to Eastern India through Nepal, or was developed in India by the Buddhist monks and nuns when they lived a free life in the Sanghas. Later on the Vaishnava Sahajiyas made the creed their own by an emphasis of passionless love (*Theory and Art of Mysticism*, p. 116).

innate or easy) is not so easy to understand. One must sacrifice all self-interest to understand the essence of it. As *Caṇḍīdās* sings,

"*Sahaja, sahaja*, everyone speaks of *sahaja*,
But who knows what *sahaja* means?
One who has crossed the dark night
Can alone know *sahaja*,
Near the moon there is Beauty,
And she is the essence of Love;
Nectar and Poison mingle in her heart.
Who can know true Love?
The mango fruit is full of juice,
But tastes bitter from the skin, so is true
Love bitter outside, but sweet if one can
reach its kernel."

Pleasure, the intrinsic joy of life, is in itself an absolute good; for it is man's natural response to beauty. That there are bad pleasures as well as good is simply due to the weakness of man's reason, which has diverted joy from its natural function as the ally of spirit. Hence moralists who from fear of bad pleasures, repudiate all pleasures are guilty of a reasoned folly. The pleasure of life attendant on all its activities is not to be denied the Soul; rather it is true that the quality and the value of man's pleasure rise with the growth of his spirit. The animal joy persists, but is transformed by the influence of Beauty into something greater than itself, still vision is gained of that Omniscient Creator whose beauty and wisdom are only approached, and only apprehended, through a joyful understanding of His creation. How beautifully Bridges sings!

"But since there is beauty in nature, mankind's love of life
Apart from love of beauty is a tale of no count;
And tho' he linger'd long in his forest of fear,
Or e'er his apprehensive wonder at unknown power
Threw off the first night-terrors of his infant mind.

The vision of beauty awaited him, and step by step
Led him in joy of spirit to full fruition."¹

"As Bastide says, 'We know also how many of the Christian mystics, even the most orthodox ones, sought like the Eastern mystics, a union of their hearts with the sacred Heart of Jesus and the sorrowful heart of the Virgin, which means identification with the Almighty Lover in a passionate embrace. The lives of many Christian mystics, indeed, provide us with examples of an authentic erotic state of transport united to a mystical beatitude.'² As a matter of fact, the mystic often loves at one and the same time with his body, his heart, and his mind. St. John of the Cross explains, 'There is often a temptation to sensual desires during spiritual exercises which are powerless to prevent them. ...The superior part is alloyed to taste of God and to draw spiritual joy from him. But sensuality, which is the inferior part, also finds satisfaction and sensible delight in this favour, incapable as it is of appreciating and experiencing any other kind of pleasure'. This is, however, the beginning of contemplation which implies the sub-conscious. As contemplation deepens, sublimation, projection and symbolization have fuller play, and love is gradually deprived of the physical object, sensible representation, or image which quickened, sustained, or coloured it, and can no longer be described as tenderness, filial pity, gratitude, or compassion. 'It is rather, as Dumas observed, 'all these things at one and the same time, and it is there that it becomes infinite love.' Mystical love thus burns with a sacred flame, which lights up and dedicates to God all that is noble and pure as well as what is ignoble and sensual in the mind. ...Here emotional mysticism, saturated with sublimation and symbolism of sex, comes in to restore sanity and balance; God as Love and

¹ Quoted from *Oxford Lectures on Poetry*, p. 240.

² *The Mystical Life*, p. 204, 209.

Beauty fulfils all men's fundamental impulses and interests and brings about such co-ordination in his mental life that joy as well as knowledge come easily. Love becomes the eternal expression of infinite beauty. The human love becomes timeless in his sense of joy and beauty, is transported beyond the limits of space and time, and foretastes the life immortal."¹

The secret of this mystery of Love is the self-less absorption in his Ideal, and when anyone — whether he be a *ṣūfī*, an artist, a poet, or a philosopher — devotes all his attention to his Creation, he will find in it the Infinite reflected. Accordingly the famous mystic poet and artist William Blake also declared like the Sufis that the duty of an artist is "to cleanse the doors of perception so that everything may appear as it is — infinite." His duty is

"To see a world in a grain of sand,
And a heaven in a wild flower.
Hold infinity in the palm of your hand,
And eternity in an hour."

The religion of the *Ṣūfīs*, the mystics of Islam, is always of universal toleration. Says Rūmī, "The religion of love is apart from all religions — for lovers (only) religion and creed is God." — This is the invisible Voice coming down from God that warned Moses for his rebuking a shepherd who was praying to God to appear before him, so that he might put a pair of shoes on His feet. The other lines of the Voice run thus: "You were sent to bring souls near to Me, and not to throw them away from Me. ... We do not care for the language and word; We see to the condition of the heart. ... O Moses, they that know the conventions are of one sort, and they whose souls and spirits burn (in love) are of another sort. To lovers there is burning (which consumes all faults away) at every moment; tax and tithe are not (imposed) on a ruined village."

¹ *Theory and Art of Mysticism*, p. 121-2.

*Mūsiyā ādāb dānān dīgar and ;
Sukhta jān wa rawānān dīgar and.
'Āshiqān rā har nafas sūzīdanīst ;
Bar dahi-wairān kharāj wa 'ushr nīst.*¹

And of this Divine Love and its characteristics how beautifully has our poet described in his Dīwān! "Love is a flight towards the heavens, tearing off hundreds of veils at every breath. — At first to tear (them) at every breath, and at last to cleave them asunder at a pace, (It is) to overlook this world, and to be unmindful of his ownself. It is to view that side of vision, and to run after the lane of hearts. ... You are to forget all you have heard (of worldly talks), and to listen the tales of heart and soul. It is to come out from the house of artifice, so that you may behold the Artificer of all artifices. What a pure soul is that Sun of the Truth of religion! — You should (hanker after) beholding His face."

*'Ishq ast bar āsmān parīdan ;
Ṣad parda bahar nafas darīdan.
Awwal nafas az nafas gusistan ;
Ākhir qadam az qadam burīdan,
Nā dīda giriftan īn jahān rā ;
Mar dīda' i-khwīsh rā nadīdan.
Z-ān sūy-naẓar naẓāra kardan ;
Dar kūcha' i-sīnahā dawīdan.
Az harchi shunīda' i gudhashtan ;
Afsāna' i-dil wa jān shunīdan
Az khāna' i-ṣun'a mī burīdan ;
Tā ṣān' yī-ṣun'a rā badīdan.
Shamsu'l-Ḥaqī-dīn chī rūḥi-quds ast ;
Bāyad dil u jān rukhash badīdan.*²

¹ *Mathnavī*, Vol. II, 1770, -51, -53, -64-5: refer also to pp. 101 & 106 *supra*.

² *Kulliyāti-Shamsi-Tabrīz*, p. 607.

Every true religion admits that the conventions or the formalities of any religion are only necessary at the beginning of the path of Realization, but when a devotee has advanced to some extent these are not of great importance, although the formalities follow the same automatically. These formalities are only preparatory. The essence of religion, i. e., the Unity with God, must be obtained. When anyone has attained to that State, or at least understood that position, will cry out like Caṇḍīdās, '*Sabār upar mānuṣ satya tārū upar nāi*', or the human life is the greatest of truth, there is nothing superior to that; or sing like Rabīndra-nāth, 'Desire I not to die in this world, so beautiful; rather I like to live in the midst of man (*marite cāhi nā āmi sundar bhuvane; mānuṣer mājhe āmi bāncibāre cāl*)'. Our poet also declares the glory of love in his *Dīwān* thus; "If all the world be full of thorns, yet the heart of a lover is ever blossoming. If the revolution of the world turns out to be useless, yet the world of lovers is always at work. If all turns out to be sorrowful, yet the life of a lover is always pleasant, joyful and above all sorrows. ... And although he is alone, the lover is really not alone, for he is always at love with his secret Beloved."

Agar 'ālam hama pur khār bāshad;

Dili-'āshiq pur az gulzār bāshad.

Agar bī kār gardad charkhi-gardān;

Jahāni-'āshiqān pur kār bāshad.

Hama ghamgīn shawand wa jāni-'āshiq;

La'āf wa khurram wa 'iyār bāshad.

W-gar tanhā-st 'āshiq nīst tanhā;

Ki bā ma'shūqi-pinhān yār bāshad.¹

Accordingly, the famous Ṣūfī poet Ḥāfiẓ exclaimed,

Never dieth that one whose heart is

enlivened with love;

On the world's record is written

the everlasting existence of us.¹

And he has also found out the rule of life, 'Don't trouble others and do whatever you like; for in our Path there is no other sin besides this.'

Mabāsh dar payi-āzār u harchi khwāhī kun;

Ki dar ṭarīqatī-mā ghair z-īn gunāhī nīst.

In fact, the religion of the mystics is the universal religion, being the one religion of Mankind, whose fellow-feeling and love towards all creatures have made it the most practical religion. Therefore, let me also sing in one tone with Robert Browning,

O world, as God has made it! All is beauty;

And knowing this is love, and love is duty.

"Bāqī'i-īn gufta āyad bī gumān;

Dar dili-har kas ki bāshad nūri-jān"

—*Khātima'i-Mathnavī.*

"The words not told are surely known,

To those that have enlightened hearts."

—Concluding remark of Maulānā Rūmī.

¹ *Ibid.*, p. 231.

¹ Refer also to p. 193-4 *supra*.

"Gar shudī 'aṣṣhāni-baḥri-ma'navī ;
Furja'iy kun dar jazīra'i-mathnavī.
Furja kun chandān ki andar har nafas ;
Mathnavī rā ma'navī bīnī u bas."

—*Mathnavī*, Vol. VI, 67-8.

—If you are thirsting for the spiritual Ocean,
Make a breach in the island of the *Mathnavī*.
Make such a breach that at every moment,
You will see the *Mathnavī* to be only spritual.

... ..

"Al-sharī'atu aqwālī w-al-ṭarīqatu a'amālī
w-al-ḥaqīqatu ḥālī"

—*Ḥadīth*.

"The Law is my words, the Path is my works,
and the Truth is my inward state."
—Prophet Muḥammad.

... ..

"When I was ignorant in the dark night of passion
I thought the world completely made of woman,
but now my eyes are cleansed with the salve of wisdom,
and my clear vision sees only God in everything."

"Oh Earth, my mother, Air, my father,
Oh Fire, my friend,
Water, my kinsman, Space my brother,
here do I bow before you with folded hands !
With your aid I have done good deeds and found clear
knowledge,
a glorious, with all delusion past, I merge in highest
godhead."

—*Bhartṛhari, Vairāgyaśataka*, 82, 85
(Taken from A. L. Basham's *The Wonder that was India*, p. 426).

PART IV

APPENDICES

Appendix—I

System of Transliteration of Perso-Arabic Words

<i>Alif</i>	—	a	<i>Ṭā</i> ¹	—	t
<i>Alif-madd</i>	—	ā	<i>Zā</i>	—	z
<i>Bā</i>	—	b	<i>‘Ain</i>	—	‘
<i>Pe</i>	—	p	<i>Ghain</i>	—	gh
<i>Ṭā</i>	—	t	<i>Fā</i>	—	f
<i>Thā</i> ¹	—	th	<i>Qāf</i>	—	q
<i>Jīm</i>	—	j	<i>Kāf</i>	—	k
<i>Che</i>	—	ch	<i>Gāf</i>	—	g
<i>Hā</i>	—	h	<i>Lām</i>	—	l
<i>Khā</i>	—	kh	<i>mīm</i>	—	m
<i>Dāl</i>	—	d	<i>Nūn</i>	—	n
<i>Dhāl</i> ¹	—	dh	<i>Wāw</i>	—	w, ū, u
<i>Rā</i>	—	r	<i>Hā</i>	—	h
<i>Zāi</i>	—	z	<i>Hamza</i> ¹	—	’
<i>Zhe</i>	—	zh	<i>Yā</i>	—	i, y, e
<i>Sin</i>	—	s	<i>Fathah (or Zabar)</i>	—	a
<i>Shin</i>	—	sh	<i>Kasrah (or Zīr)</i>	—	i
<i>Ṣād</i>	—	ṣ	<i>Damma (or pīsh)</i>	—	u
<i>Dād</i> ¹	—	d			

For the sign of *idāfat* is adopted *i-*, instead of *-i-*.

¹ However, in India *dhāl* and *ḍād* are respectively pronounced as *djāl* and *ḍzād* and *thā* and *ṭā* as *tsā* and *twā*.

Appendix—II

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Īn duwī auṣāfi-dīdī-ahwal-ast ;

Warna auwal ākhīr ākhīr auwal-ast.

—*Mathnavī*, VI, 819.

—This duality is the characteristic of the eye that sees double ; but (in reality) the first is the last and the last is the first.

... ..

"Hū al-auwal u'l-ākhīru wal-ẓāhīru wal-bāṭīnu."

= *Qur'ān*, 57/3.

—He is the first and last ; and He is the apparent and the hidden.

... ..

"Sarvam Khalvidam Brahman"

—*Chāndogya Upaniṣad*, 3/14/1.

—All this world is in its essence *Brahman*, who is beyond all.

Appendix—III

A Short Synopsis of the *Mathnavī*, Vol. I¹.

*Prologue*² : The poem begins with the line—'Hearken to the reed-pipe, how it laments, telling the tale of separation (from its reed-land)'. This song of the Reed may, in a sense, be called the essence of the whole Book. The reed, representing the soul of a perfect man, describes the history of a man and his world from the original state of creation to its final development where he realises his oneness with God

- 1 It is intended for the proper understanding of our poet's dealing with his spiritual teaching through interesting stories. Through these main stories many other short anecdotes, sayings of different saints and poets, and the lines of the *Qur'ān* and *Hadīth* have also been interpreted.
- 2 Like *Epilogue* (as interpreted in the Preface of its second volume), *Prologue* (from Lat. *pro* = for and *logus* meaning the active principle living in and determining the world and significantly it is the Word or the God incarnated through the Word) may well be compared with Skt. *pra* (towards) or *para* (spiritual) and *Lokāh*, visionary worlds. That is, it is an Introduction for making people advancing towards spiritual life or the Supreme Being (cf. Skt. *Bhūmā*) that is enjoyed in the Books (cf. *Bhūmānanda* and *Brahmāṇḍa*) by remaining in the world (cf. Skt. *bhūh*) by us (cf. Per. *mā*), yet they are all farce (cf. Beng. *bhuyā*, derived from *bhūmā*), except being a *Līlā* (or joy of Play) for a duration of time.

and this development can only be understood by one who has love predominant in him.¹

The first story is the King and the Handmaiden (see Appendix—IV). And in concluding the story the poet cries out, The child trembles at the barbar's knife (at the ceremonial circumcision of Muslim boys); the dear mother is happy at that (condition of the child). Without understanding the true significance of any action, we often come to such conclusions which are far from the truth. This leads to the poet's second story—the Grocer and his Parrot.

A grocer had his parrot very useful for the shop. But one day as he found some oil had been spilled up, he angrily smote the parrot on the head, which caused it bald-headed and thereby it became dumb. However much he tried for its recovery, it was of no avail. But some days after, when the bird saw a bald-headed *darvīsh*, passing by the shop, it claimed out, 'O fellow, did you, then, spill oil from the bottle?' The passers-by laughed at the parrot's inference, as it deemed the dervish like itself. But this is the nature of the ordinary beings that they claim equality with the prophets. The poet, then, exclaims, 'Since there are many a devil who has the face of Adam, it is not good to give your hand to every hand. The vile man steals away the language of the dervishes, that he may chant a spell over the simple. This conclusion brings forward the poet's third story—The Jewish King and the Christians.

A fanatic Jewish King resolved to extirpate the Christians. Seeing that many adherents of the proscribed Faith eluded his

- 1 The whole of the *Prologue* or *Nay-nāma* (or Book of the Reed) of the *Mathnavī* is included afterwards in my Book only to show a symmetrical significance of the word *Prologue* with the *Epilogue* which is the second part of this Book. The Persian version of *Nay-nāma* with the translation is given on pp. 85-6 and 188-91 respectively.

vengeance, he took counsel with his vizier, who suggested that the King should condemn him to execution on the charge of being a Christian in disguise, but should finally spare his life, mutilate him, and drive him into exile ; then he would flee to the Christians, win their confidence, and compass their destruction. The plot succeeded only too well. He soon gained complete influence over them, and was accepted as a saintly martyr and a divine teacher. Only few discerning men divined his treachery ; the majority were all deluded by him. The Christians were divided into twelve legions, and at the head of each was a captain. To each of these captains the vizier gave secretly a volume of religious directions, taking care to make these in each volume different from and contradictory to those in the others. One volume enjoined fasting, another charity, another faith, another work and so on. Afterwards the vizier withdrew into a cave, and refused to come out to instruct his disciples, in spite of all their entreaties. Calling the captains to him, he gave secret instructions to each to set himself up as his successor, to be guided by the instructions in the volume secretly confided to him, and to slay all their claimants of the apostolic office. Giving these directions, he slew himself. Accordingly each captain set himself up as the vizier's successor, and the Christians were split up into many sects at enmity with one another, as the vizier had intended. But the malicious scheme did not altogether succeed, as one faithful band cleaved to the name of *Aḥmad* (i. e., Prophet Muḥammad) in the Gospel, and were thus saved from sharing the ruin of the rest.

The Jewish King is the embodiment of the soul that finds antagonism in religion, and this mutilation of the vizier is the symbol of obscuring oneself for the sake of establishing antagonism in religion. The mass of the Christians who followed the vizier are a pattern of half-hearted faith in religion, and the different systems taught to them are only half-truths and they are not complete in themselves ; for God

is the only Truth which cannot be described. The antagonistic intellect in the form of vizier after its success, secluded himself in a corner, its work being fulfilled, but the influence of it spreads over the diverse antagonistic opinions. After the death of the vizier, the different captains began to claim themselves as the successors of their false spiritual leader. Thus arose the different sects that are at enmity with one another in the name of religion, which is far above all enmity and antagonism. But a party of men, symbolising the believing and earnest soul, who had firm faith in Muḥammad, realized the Reality of God at last. And the influence of their firm faith is depicted in the fourth story—Another Jewish King.

Another Jewish King made up his mind to utterly exterminate the Christian faith, and with that view he sat up a very large Idol. He also issued commands that all who would refuse to worship It should be cast into fire. Thereupon his officers seized a Christian woman with her babe, and as they refused to worship the Idol, they cast the babe into the fire. From the midst of the fire he cried out, 'Be not afraid, the fire has no power to burn me ; it is as cool as water'. Hearing this, the rest of the Christians leapt into the fire and found that it also did not burn them. The king reproached the Fire for failing to do its duty, but it replied, that it was God's servant, and its consuming properties were not to be used for evil purposes. It then blazed up and consumed the king and all his Jews with him.

This Jewish King is another example of an antagonistic soul, whose ultimate end is ruin and destruction ; and the mother with the child, symbolising the body with a believing spirit innate in it, cannot be ruined, for the spirit knows for certain that everything is of God, and from the midst of fire the baby exclaims thus : '(Here is) the world apparently non-existing, but essentially existent, while that other world is apparently existent, but has (really) no permanence'. Here the

believing soul realises his oneness with God. And nothing can be of opposition to him; for air, earth, water and fire are His slaves, with you and me (i. e., worshippers of outward form) they are dead, but with God they are alive.

Bād u khāk wa āb u ātish banda-and;

Bā man wa tū murda bā haq zinda and.

That antagonistic soul died automatically in the fire of antagonism which he lit up for crushing the believing soul. And his Idol and fire were nothing but an evidence of his cruelties. The result he has suffered from heedlessness and pride is shown in the fifth story—the Lion and the Hare.

A lion in a forest had to struggle for killing some beasts of the neighbourhood and made his daily food with them. The other beasts consulted with the lion to deliver every day one of their company to satisfy his hunger on the condition that he would cease to annoy them by his continual forays. Though the lion at first preferred to rely on his own exertions, he was persuaded to yield to their arguments to trust on the Providence and their word. After some days the turn came to a hare who requested others to let him practise a stratagem. They at first hesitated to rely on him, but after the latter's assurance that wisdom was of God and He might choose weak things to confound the strong, they consented. He took his way slowly to the lion, and found him sorely enraged. In excuse for his tardy arrival, he represented that he and another hare had set out together to appear before the lion, but a strange lion seized the second hare and carried it off in spite of his protest. The lion became exceedingly angry at this and commanded the hare to show him the foe who had trespassed on his preserves. The hare led him before a well and pretending to be afraid, he was taken under the protection of the lion. When the lion looked down the well, he found the reflection of both of them in it. On the instant he plunged in to attack his enemy, his own reflection in the water, and was drowned.

Lion is the symbol of powerful passion and the beasts are the spiritual faculties in a man not yet developed, and so are often come under the influence of their great enemy. A passionate man always likes to rely on his own exertions, but the spiritual faculties rely on the Providence. Really faith in Divine Providence implies active exertion for spiritual ends. But both the passions and the weak spiritual faculties were only one-sided. Exertion is necessary, no doubt, but it must follow faith in Divine Providence; in the same way reliance in God is required, no doubt, but there must be also exertion behind it. The hare is the combination of both of them; he is the active spirit with the wisdom of God and is sure to rescue himself and with him other spiritual faculties from the influence of the great passion in a man, not easily yielded. The lion by becoming angry proves his non-reliance on God, and forms before him his own image as his great enemy. Accordingly, he dupes himself down in the well of materiality.

The hare returning from his lesser *jihād*, advises his fellow-brethren to prepare themselves for the greater *jihād*, which is described in the story of 'Umar and the Ambassador.

An ambassador from Rome came to the Caliph 'Umar and on reaching Medina, he asked for the palace of the Caliph, and the reply came that 'Umar dwelt in no material palace, but in a spiritual tabernacle only visible to purified hearts. At last he discerned 'Umar lying under a palm tree, and drew near to him in fear and awe. 'Umar received him kindly, and instructed him in the doctrine of the mystical union with God. The ambassador heard him gladly, and asked him two questions: How can souls descend from heaven to earth? And with what object are souls imprisoned in the bonds of flesh and blood? 'Umar responded, and the ambassador accepted his teaching, and thus became a pure-hearted Ṣūfī.

The Lesser *Jihād* is the crushing of the passions by reason and intellect, and the Greater *Jihād* is striving after the realization of God which is possible only through the help of the

spiritual guide, symbolizing the Universal Reason represented in the character of 'Umar. The ambassador, a true devotee, and the representation of a soul with reason, who has freed him from the influence of lower passions, has been attracted to the overpowering influence of Universal Reason. The spiritual guide explained to him the different stages of the Ṣūfī path, specially of *Hāl* and *Maqām*, the journeys of the spirit and the Divine mysteries. The two questions asked by the devotee were really suitable for one who is with spiritual earnestness; and when the devotee received the justified results, he wondered at the power of the love of God and cutting off all connections of the body and mind, he turned into a Ṣūfī to be united with the Living One for all time to come. While referring to the secret of cutting off all connections of the body and mind, our poet describes his next story—the Merchant and his Parrot.

A merchant had a parrot always confined in a cage. While he was going out to India on business, the parrot desired him to carry his message to his kinsmen in that country for finding out a way of rescuing his own one in a foreign land from the confinement of a cage. The merchant on reaching India duly delivered the message to the first flock of birds he saw. On hearing it one of them at once fell down dead. The merchant was annoyed at the behaviour of his parrot for sending such a fatal message, and on his return home he rebuked his parrot for doing so. But to his wonderment he found that his parrot also fell down dead in the cage on hearing the news. Being aggrieved, he threw the corpse out of the cage, and to his surprise, the bird immediately recovered life and flew up to the sky.

The parrot is the soul confined in the attachment of the body, the cage. The soul is trying always to rescue himself from the bodily attachment, but he does not know the way. The bird in the sky, representing the Universal Reason, who is free from all bodily attachments, shows him the Path. It is

to curb one's all bodily passions. The merchant's loving care may be compared to the earthly atmosphere, which is always ready to nourish a soul with its earthly treatments, but when it is found that the soul does not care for it, the atmosphere also relieves him of the situation, though with some sort of grief. This released soul, dying to the self, enjoys the atmosphere of the Heavenly Life. While referring to the nature of this dying, which means only supplication and poverty before the presence of God, or His representative, the poet brings forward his eighth story—the Old Harper.

During the days of Caliph 'Umar there lived a harper whose voice was very sweet and he was always cordially welcome in all feasts and amusements. But as he grew old and his voice broke down he was every where being neglected. In despair he went to the grave-yard in Medina, and surrendered himself to God, asking his daily bread. Slumber overtook him and he felt the cooling atmosphere of that holy place and also the covetousness of the greedy world. In the mean time by a Divine Command, Caliph 'Umar was directed to relieve the old man, a great devotee of Him, with money. 'Umar hastened to the burial ground, and gave him money, promising more when he should need it. Casting aside his harp, which was the cause of diverting him from God, he began to repent of his past deeds. Blaming this repentance, 'Umar reminded him that he had reached the state of Ecstasy with God, where considerations of the past and future should be swept away. The harper acted accordingly, and thus enjoyed the blessings of Spiritual Life.

The life of the harper is that of a soul with worldly vanities, which at last finds peace and everlasting bliss in 'dying to self', i.e., submission before the All-powerful God, and thus becomes powerful in the life of God. Repentance is only a phase of reaching the higher stage, and when one has attained to that State, no repentance or penitence is required, for it is all joy and happiness.

After discussing so long on the higher states of a soul, Rūmī now turns to a story which describes the state of a novice in Sufistic life. An 'Arab with his wife used to live in a desert in extreme poverty, which being unbearable, led the wife to reproach her husband, and she urged him to improve their condition. The 'Arab rebuked her for the greed and covetousness, reminding her the saying of the Prophet, 'Poverty is my pride', and even threatened to divorce her, if she persisted in her querulous ways. The wife however, by blandishments reduced her husband to obedience, and made him promise to carry out her wishes. She directed him to go and represent their case to the Caliph of Baghdād, and make him an offering of a jug of briny water scarcely available in the desert. Accordingly he travelled on foot to Baghdād and placed his offering at the foot of the Caliph, who received it graciously, and in return filled the jug with pieces of gold. He, then, sent him back to his home by a boat through the Tigris. The 'Arab wondered at the mercy of the Caliph, who had recompensed him so bountifully for his petty offering of a jug of water.

Allegorically, the 'Arab represents the faculty of Reason in a soul, his wife greed and covetousness, and the Caliph the personification of God, which is the Universal Soul. A devotee, so long he is not under the strict discipline of a spiritual guide, i. e., the Reason, if it be not developed to the state of Universal Reason, however much it may reason the intellect against the influence of the passions, it must come down and obey its low-desires, which compel the soul to endeavour after worldly prospects. Reason, coming under the influence of greed and covetousness, forgets his oneness with Him, and is going to ask for some thing in return for the gift which they wish to offer before Him. The gift, a jug of water, which is saltish and scarcely available in the desert, though most valuable to them, is of no importance to Him, who is residing in the heavenly atmosphere of Baghdād, by which

flows the *Kauthar* like Tigris. The jug with briny water may well be compared to the selfish desires of the soul. Yet the soul has been compensated with gifts by the Caliph, who does not require any gift. But these gifts are very insignificant in comparison with the Wealth that the Caliph possesses. On coming back the soul also learns that his gift to the Caliph cannot in any way be compared to the Wealth that surrounds the Caliph. It is the soul's sincerity and truthfulness that gain this gift of treasure from his Lord, but the 'Arab does not know that his gift of briny water has also its origin in the Tigris, which is unlimited. And if he could without asking gold, which is the worldly prospect, in return for his gift wait patiently, he might have been well-mixed with the Universal soul, where there is no desire and want, but greed overpowers him. For this it requires a spiritual guide to lead the soul in the proper line.

While describing the necessity of a spiritual guide, our poet presents to us his next story—the Man who was tattooed. It was the custom of the men of Qazwin to have various devices tattooed upon their bodies. A certain coward went to an artist to have the figure of a lion tattooed on his back. But when he felt the pricks of the needles, he roared with pain, and said to the artist, 'What part of the lion are you now painting?' The artist replied, 'I am doing the tail.' The patient cried, 'Never mind the tail; go on with another part.' The artist accordingly began with another part, but the patient again cried out, and told him to try some other part. At last the artist being tired of proceeding any further, left aside all his needles and pigments. This story describes beautifully the necessity of a spiritual guide. But how can the Artist be successful in his project, if the man does not bear with the pain while the artist (referring to the spiritual guide) is on his duty?

The eleventh story of the book illustrates the three faculties of a soul—spirit, intellect and passion. A lion with a fox

and a wolf went a-hunting, and hunted an ox, a goat, and a hare. The lion directed the wolf to divide the prey. The wolf apportioned the lot accordingly—the ox for the lion, the goat for himself, and the hare for the fox, as he is the youngest of all. The lion became enraged at this and swallowed the wolf up immediately. Then turning to the fox, he ordered him to make the division. He allotted the whole of the share for the lion, who became pleased at his self-abnegation and gave it up all to the fox saying, 'Thou art no longer a fox, but myself.'

The lion, here, represents the spirit of a soul, fox the intellect, and the wolf passion. The spirit is really the Lord of a soul, yet it is rather a mercy on his part that he takes the other two qualities along with him. The wolf in sharing the division makes a distinction among themselves, though the lion is unrivalled. He does not know that the passion and intellect has its origin in the 'spirit'. It is all the spirit that prevails, and as long as there is 'egoism' in the soul, it cannot perceive the purity of the spirit. So the lion removes away passion from the midst; and the fox, the symbol of intellect, being aware of its position, that is, being purified of the influence of passion, understands that it is the spirit that is the essence of a soul, and divides the share accordingly. As the intellect merges in the spirit, in the same way the spirit also coming down, enlightens the soul with spirituality, who then rules the whole universe.

While illustrating the relation of God with man, our poet introduces his next story of Joseph and the Mirror. An old friend came to pay his respects to Joseph; and after some remarks on the bad behaviour of his brothers, he asked his friend what present had he brought to show his respects to the Friend. He in reply brought forward from his pocket a mirror, stating that he did not find any other present to be more suitable for the King, for whenever he would see His face in it, he would remember his friend. Really what present

is more beautiful than a mirror!

In the mystic sense, the Friend is a traveller in the Path of God, who has presented himself before Him. Really man is always before God, but he does not know his Superior-Identity for the reason that his heart is not purified. Heart has been compared to the Mirror and Joseph stands for the Spiritual guide, a personification of God Himself. What gift can be more suitable than the pure heart to be presented before Him! And when God will see His face in the mirror, it will be the reflection of God appearing in it. Really man has no existence except through the reflection of God.

The next story illustrates the dire consequences of spiritual presumption and self-conceit. The Prophet had a scribe who used to write down the texts that fell down from his lips. At last the scribe became so conceited that he imagined all heavenly wisdom to have proceeded from his own wit, and not from the Prophet. Puffed up with self-importance, he fancied himself inspired, and his heart became hardened against his Master. He, thus, turned a renegade, like the fallen angels *Hārūt* and *Mārūt*. He took his own foolish surmises to be the Truth, whereas they were all wide of the mark, as those of the deaf man who went to condole with a sick neighbour and answered all his remarks at cross purposes.

In the mystic Path self-conceited soul is the most dangerous. It has no progress; for it likes to fight against the Universal soul, following the dictates of which is the natural development of the intellect. This is the type of *Iblīs*, which has no release till the Day of Resurrection. This quality of a soul must be totally crushed to attain the higher states of life.

In the story of the Chinese and the Roman Artists is shown the preference of the Mystic Path to that of dogmatism. The Chinese and the Romans were disputing among themselves as to which of them were the better artists; and in order to settle the dispute, the King allotted to each a House to be

painted by them. The Chinese with all the skilfulness painted the different parts of the house with various colours, but the Roman without caring for outward colouring, cleansed the walls of the house from all filth, and burnished it to look as beautiful as the Heaven. And when the King came to inspect the house, He found that the painting of the Romans was far more beautiful than that of the Chinese; for the reason that besides its intrinsic qualities, it was also reflecting in it all the different painted shades of the house that was painted by the Chinese.

Those cleansing the filth of the House are the Mystics who care to purify the heart; and those engaged in outward colouring of it are the formalists of Religion, who are mindful of only outward show of piety. The House is the body and the King is God Himself. And a purified heart will reflect not only the Beauty of God that will be appreciated through the body, but it will know also the different mysteries of the world and its Creator.

In the story of the Vision of Zaid, is described the state of Realization of God. The Prophet asked Zaid, 'How art thou to-day and in what state hast thou risen?' Zaid said in reply, 'This morning I am a true believer, O Messenger of God.' A true believing soul is the state where one realises his oneness with God. But this state of Ecstasy should not be described through words which may mar the ordinary belief of the common people, who will understand the Reality in due course.

In the last story of the *Mathnavī* (Book—I) under the title of Forbearance of 'Alī towards an infidel chief is shown the state of a soul living permanently with God. 'Alī was once engaged in conflict with an infidel chief, when the latter spat on his face. 'Alī at once dropped down his sword without taking any vengeance on him. On inquiry the infidel chief learnt that 'Alī's every act was according to the will of God. He also stated that inspite of knowing the fact

that his stirrup-holder would be the cause of his death, he did not kill him, though he had the chance of killing that bearer,—for death to him is thought as no loss, but it is rather a gain. And he did not like that he would go against the will of God. On hearing this discourse, the infidel chief at once turned to the faith of Islam. Such is the victory of mercy against vengeance.

... ..

"Man Kāna lillāhi Kāna Allāhu Lahu"—Ḥadīth.

—One who transformed himself to (the will of) God, God also transformed Himself to (the will of) him (illustrated in the first volume of the *Mathnavī*, p. 213 of Husain's ed.).

Appendix—IV

The King and the Handmaiden —an illustrative story

The story is taken from Ibn Sinā's *Qānūn*. It may, in short, be summarised thus. One day a king went out hunting with his courtiers. On the way he fell in love with a handmaiden. She was brought to the court, but was soon found to be ailing. The king sought advice from his physicians, but their treatment was of no avail. Being helpless, he asked for Divine help; and in dream he was directed to seek the advice of the Divine physician who would be coming to him next morning. The physician sent of God examined the patient and found that it was the attachment towards a goldsmith whose separation made her sick. Soon the goldsmith was brought from his distant home and was married to the maiden. Readily the lady became joyful and recovered from her illness. The story ends with the slaying of the goldsmith by the physician who was prompted to do this at the Divine suggestion.

This simple story, though at the first sight seems very ordinary, is full of spiritual meaning underlying it. The poet himself says of it, 'O my friend, listen to this story: in truth this is the very essence of our inward state'. And let us see how it explains the inward state of our life. Rūmī begins his mystical story thus: In former days there lived a king to whom belonged both the temporal and spiritual power. Suddenly one day he rode with his courtiers a-hunting. On the high way the king saw a beautiful maiden and became enslaved of her. In as much as the bird of his life became impatient in its cage, he gave money and bought the maiden.

When he had brought her and won to his desire, by Divine decree she was ailing.

Mystically, the king is the soul of man which has been entangled in the body, his earthly kingdom, where he is enthroned from the beginning of the creation of the world; and the soul, rather the rational soul, is possessed with both the animal spirit that commands to evil (*nafsi-ammārah*) and the Divine spirit which is the soul at rest (*nafsi-muṭma'inna*). The king's going out a-hunting is seeking the knowledge of God in this world where the soul, i. e., a traveller in the path of God (or *sālikī-rāh*), has been sent to realize God. The courtiers of the king are the different qualities of the rational soul. The high-way is the sensible world, a stage in the Divine path, where the soul has become captive of lust and passion, symbolically referring to the handmaiden. Now, if lust and passion overpower any soul, it cannot be at rest unless the passions are satisfied. Here the soul overpowered by lust and passion has well been compared to a bird in the cage. Readily the king with his money, temporal power, equivalent to physical strength, energy etc., got her and satisfied the passion. The soul, when it has once begun to descend down, cannot stop at this stage, but will hanker after other desires. This is the nature of the animal desire that it gradually goes on increasing and if it is not satisfied, it will not go well, which condition is hinted at the ailing of the maiden, though it may be that the rational soul will at every stage of its descending downwards try to overpower the defect which is forcing it down. This striving rational soul is called the upbraiding soul (*nafsu'l-lawwāmah*) which is struggling with the lustful soul, so that by conquering it, it may rise up and meet with the soul at rest. And this ailing of the maiden which causes the striving of the rational soul is made by Divine decree.

This Divine decree is always for our good, but not easily understood by ordinary men. How beautifully our poet

illustrates other instances of Divine decree ! A certain person had an ass but no saddle, (as soon as) he got the saddle, the ass was carried away by the wolf. He had a pitcher but no water was available, when he got it, the pitcher broke away. We should know that every desire has unsatisfying thirst. Desire has no limit. When one desire is satisfied, there will appear other desires which will go on continually till death, if we do not try to be contented. And for this God brings forward calamity instructing us that in passions and desires there is no satisfaction, but in controlling them.

Rūmī then sings : The king gathered together physicians from every corner, and said, 'The life of us both is in your hands. My life is of no account and she is the life of my life. I am in pain and sickness and she is the remedy. Whoever relieves her will be bestowed with all my treasures and belongings'. The physicians replied, 'We will exert ourselves to the utmost by applying all our intelligences together. We are, no doubt, expert physicians and remedy for the pain will surely be found out'. In their arrogance they did not say, 'If God wills' ; consequently God showed to them the inability of men. The avoidance of 'If God wills' is the sign of pride and arrogance, though the mere saying of these words has no effect. There are again many instances where though one does not utter, 'If God wills', but the soul of him is in harmony with the will of God. However much the physicians applied remedy and medicine, the pain increased and the object knew no bounds. It was by Divine decree that the oxymel produced bile, and the oil of almonds increased constipation ; from purgatives constipation resulted, without giving effect to relaxation. There are also cases when by Divine decree water helps the fire like naphtha.

Mystically, the restless rational soul is now seeking the guidance, while proceeding towards the path of God to the physicians, who possess worldly wisdom, knowledge and

insight with arrogance and pride in them, for helping him from his descending downwards. The physicians readily come to help, but their efforts will have no effect, for it is a disease of the heart, not of the body. The worldly wisdom and insight cannot cure the heart-disease, for it requires intuition to understand the state of the heart. Here the physicians are compared to the worldly spiritual guides, who are trying to guide the restless rational soul, but they often lead one astray.

The poet continues on : When the king saw the inability of the physicians, he ran barefooted to the mosque. He entered it and proceeded to the *mīhrāb* and the prayer-carpet was bathed in tears of the king. When he became aware of himself from the immersion of *fanā*, he opened his tongue in praise and applause with a happy mood, 'O God, Your least gift is a great domain over the world ; what shall I pray to You, as You know every secret ? O You, to whom we always seek shelter in our need, again we are led astray. But You have said, 'Although I know every secret of you, nevertheless declare it forthwith in your outward form (of prayer)'. As from the depth of his heart he raised forward the prayer, the Sea of His bounty began to surge. Slumber overpowered him at the time of his weeping, and he saw in dream that an old man has appeared before him, saying, 'Good news, O king, your prayers have been granted, (now) if any one appears before you to-morrow, know that he is sent by Me. And as he is coming from Me, surely he is an expert physician. Respect him as one trusty and faithful, and in him you find the absolute magic and power of God'. At the promised hour and day, while the king was waiting in expectation for the One mysteriously shown to him, he saw a person excellent (with the beauty of God) who was really a Sun in the midst of a shadow. He was appearing like a full-moon, who was really not-existent, though visible in the form of phantasy. In spirit phantasy has no reality, (yet) behold the world which is based on phantasy. All peace and war is

based on phantasy ; (likewise) all pride and shame is arising from phantasy. But those phantasies which ensnare the saints are the reflections of the moon-faced ones of the garden of God. That phantasy which the king saw in dream became visible in the face of the guest. The king himself, without the chamberlains, advanced and welcomed his guest coming from the Invisible. Both of them became as seamen expert in swimming ; the souls of them became mixed together without being sewn, (and at that the king) said, 'You are my Beloved (in reality), not she ; but in this world work brings forward another work (i. e., every cause has its effect). You are as Prophet Muḥammad to me, while I am like 'Umar (the second caliph), and am always ready at your service'.

Mystically, the worldly guides cannot give the restless soul any proper lead, as they have no knowledge of the secrets of God. It is always trying to rise up from the entanglement with the passions, but it requires patience and control of mind, which should be instructed by the real spiritual guide. For this purpose the rational soul turns towards the aid of God for spiritual upliftment, of which he is not aware, though he is seeking it. And this is the nature of every rational soul ; whenever he is in difficulties and finds no rescue of it, he seeks the aid of God, who readily helps the soul if he be earnest and sincere. Here the rational soul has been united with the spirit of God, though momentarily. And there are instances when it is found that, if any one is sincere and earnest to the core of his heart, he will get the glimpses of the light of God. For the moment the restless soul is developed to the state of the soul at rest ; and as only soul at rest is qualified to realize the reality of God, he tasted it. These are the moments when the invisible voices from God are heard. And if the rational soul desires that God should come down to guide him in every affair of life with physical form, He comes down and takes a visible form.

Only God exists and all other things of the world are non-existent. The false imaginations of us make them existing. We exist so long we think ourselves to be existing. This world is based on contraries and contrary things have no essence in reality, though they have become visible to us who are also made up of contrary things and ideas. The moment we shall be relieved of our contrary things, i.e., the different elements of which our bodies are made and of our contrary ideas with which our minds are developed, we shall be mixed with God who has no opposite. That is the only Reality, which is to be realized and is indescribable.

The tale advances thus : The king opened his hands, embraced him and like Love seated him into his heart and soul. He began to kiss his hand and foot and inquire about his home and (toils of) journey. With many such questions he led him to the chief seat, and exclaimed, "At last I have found a Treasure by being patient. O Gift from God and defence against trouble, you are the meaning of 'Patience is the key of joy.' O You, your very appearance is the answer to every question, and every difficulty is solved by you without having any discussion. You are the interpreter of every secret of our hearts and a helping hand to everyone whose foot is entangled in the mire. Welcome, O You, chosen One, if you disappear, destiny will come upon us and will straiten the wide room of our hearts."

The rational soul has been initiated to the spiritual guide, who may be called the spiritual soul or the Universal Reason ('aqli-kul). Once he is initiated, he gives all his heart and soul to the spiritual guide, i. e., he readily agrees to abide by the rules and conditions of the Universal soul or reason, which in the form of the spiritual guide will regulate the rational soul to its development to the stage of Universal soul. Once he has got the scent of the Universal soul, he feels that he is approaching the Reality which is the source of joy and bliss, and which all are really hankering after.

Here, the Guide, as he knows every nook and corner of the heart of his devotee, is capable of leading him to the right path. And also as the devotee feels that without the help of the spiritual guide he will not be able to be relieved of passions and greed, it is of great advantage for the guide to lead the devotee who has firm faith and great respect towards his guide, which qualities are essential for the devotee in this connection.

The poet proceeds on : When that intercourse and bounteous feast was over, the king took his hand and led him to the seraglio. He described to him his tale of a sufferer and its infliction, and then seated him beside the sick. He saw the pain and the secret became open to him, but he concealed it from the king (for the moment). Her pain was not from the black or yellow bile ; the smell of every firewood appears from the smoke. From her grief he perceived that she was heart-stricken, well in body but overpowered by attachment to another heart. Attachment is clear by her grief of the heart. Ailing of the lover is different from all other ailments ; for 'love is the astrolabe of the secrets of God'.

After the devotee has been fully initiated to his spiritual guide, he is laying bare to him all the secrets of his heart. And here we find, how the spiritual guide is going to regulate him for his upliftment. He knows everything, but he cannot disclose it at that very moment. Though the rational soul, now feels that he is overpowered by passions, he cannot readily shake it down. It requires time to be relieved from these lower passions of the heart. Therefore, the spiritual guide is also waiting for that moment. But it is axiomatic that every great attachment has great force behind it ; and it will ultimately lead to God. Only the direction of the attachment should be changed.

The poet then declares, "Whether love be from this side or from that side, it will ultimately lead us to that side (i. e., we shall be perfect in Divine Love)".

But the spirit of Love cannot be described. It is beyond description, and can be understood only by one who is in love. Rūmī says, "However much I may say in exposition and explanation of love, but when I come to describe of love itself, I become ashamed of that description. Although any description through language makes a thing clear, but in the description of love tongue-less one is clearer. In expounding it, intellect lay down helpless in the mud like an ass ; it was love alone that could describe of Love and its qualities. The proof of the Sun became the Sun itself, if you require the proof, do not turn your face from it". In the same way, if we like to have the idea of pure Love, we must always be striving after following the principles of purity. But it is not possible, at the first instant, to avoid all the obstructions that come in the way to the Goal, as one cannot look at the Sun constantly. We know about the Sun through its shadow only. And our poet says, "If the shadow gives an indication of it, the Sun will give spiritual light at every moment."

A beautiful simile is drawn here. The Sun is the pure Light of God, and its rays spread over the world are the spiritual guide or the Universal reason. Its shadow may be compared to the intellectual faculties and the phenomenal world by which we are influenced. Says Rūmī, "The shadow, like interesting stories in the night hours, influences you to sleep, but when the Sun rises, the moon is cloven asunder."

People engrossed in the phenomenal world are always unaware of the pure Light of God, but when the spiritual Light will shine in them, they will be awakened to the presence of God, and the moon (referring to intellect which derives its shadowy light from the Sun) in them will be pulverized. The phrase 'splitting of the moon in twain (*inshaqqa'l-Qamara*)' referred to in the *Qur'ān* (ch. 54, 1) signifies the approach of the Day of Resurrection, where everyone will stand face to face before God : it may also be

interpreted as the salvation of the soul being united with God.

Though Rūmī tries to make clear the idea of God by symbols, he admits that it is beyond human conception. He says, "There is nothing so unique in the world like this (physical) Sun, but the spiritual Sun (God) is everlasting ; It has no yesterday, i. e., it is beyond time and space. Although the external Sun is the One (and therefore it cannot be compared to another) ; yet it is possible to imagine one resembling it. But the Spiritual Sun (God) which is beyond the ether, has no peer in mind or externally. How His Essence can be contained in imagination that we may have an idea of His resemblance ?".

Then, in poetic fashion through a dialogue between him and his spiritual guide our poet explains it more clearly that God cannot be described adequately : I said to him, 'It is better that the secret of the Friend should be concealed ; please listen to it through stories. It is better that the secret of the lovers should be said in the talk of others'.

He said, 'Tell it openly and nakedly and with faithfulness ; do not put me off, O you talkative. Put off the veil and speak nakedly, for I do not sleep with my Idol wearing a shirt'.

I said, 'If He become naked in the vision, neither you remain, nor your bosom and the waist'.

Hence, he concludes his discussion of God thus : "Ask (of the mysteries) of God, but ask with measure ; for a blade of straw will not be able to bear the mountain. If the Sun, by whom this world is illuminated, approaches near, it will burn away everything. Don't seek of trouble, turmoil and bloodshed ; ask no more about the Sun of Tabrīz".

The Sun of Tabrīz is Shamsu'd-dīn Tabrīzī, the poet's spiritual guide. And to a devotee the spiritual guide is only a personification of God. We, ordinary persons, are like a blade of grass, and the Light of God may be compared to the

mountain. So long we have not purified ourselves, it is not possible to grasp the real conception of God. And if we go to understand Him, our raw conceptions will only bring forth trouble, turmoil and bloodshed, which have become evident in our everyday life when murder and bloodshed are often committed in the name of religion and God.

Let us again come to our story. The physician made the house secluded for him and the handmaiden. With proper examination, enquiry and search, he understood that it was a goldsmith of Samarkand to whom the lady was attached. And he said thus to the maiden, 'I knew what is your illness, and I will soon in delivering you display the art of magic. Be glad and have firm faith and no anxiety ; I will do for you what rain does to a garden. I will bear all your anxieties, and you need not be anxious ; I am to you kinder than hundred fathers.' He then went to the king and advised him to summon the goldsmith from that far country, after beguiling him with gold and robes of honour. Readily messengers were sent to Samarkand ; and when the man saw much wealth and robes of honour, he was beguiled and parted himself from the town and his children. The next few lines run thus : Joyously he came to the road, being unaware that the king had a design against his life. He mounted an Arab horse and proceeded joyously ; (really) he counted the robes of honour as a fine paid for murder. In his own fancy there were riches, power and prestige ; (as) said 'Izrā'īl (the angel of death), 'Go (on your own path) ; yes, a fruit (of enjoyment you will get).'

When the goldsmith arrived at the court, he was cordially welcome. And according to the advice of the (Divine) physician, the handmaiden was given (in marriage) to that stranger, so that she might be happy by union with him, and the water of union with him might put out the fire (of passion). For six months they were satisfying their desire, till the girl was restored to health. After that the physician

prepared for him a potion, and when the goldsmith drank it, he began to dwindle away before her. As because of sickness beauty faded away from him, the soul of the lady also had no sympathy in his misfortune. Gradually he became more ugly and his face became more disfigured; the heart of the lady also became more indifferent of him.

Mystically, the physician knew, at the first moment, that the king's better half (i. e., handmaiden, symbolically the lower passions in which the rational soul is entangled) was suffering for their attachment towards the goldsmith (i. e., other worldly passions, such as wealth, power and prestige, that are no less than lust and passions: and the lower passions have always strong attachment towards these things); but he cannot disclose it, for possibly the king may not believe that his lower passions are really in attachment with other things. Therefore, the Physician takes some time and then discloses to him the fact that really he has other desires which should be fulfilled. And he knows very well that these attachments have no lasting effect; they will fade away sooner or later from the rational soul which is universally hankering after the spiritual soul. The potion applied to the goldsmith signifies the slow process of self-mortification whereby the carnal soul is purged of its passion and desires under the direction of the spiritual guide.

The poet then remarks, 'These attachments which are for the sake of colour (i. e., outward beauty and power) are not (really) love that will come to disgrace at last. Had it (goldsmith, or the passions and desires) been a disgrace altogether, the evil judgment might not have come upon him'. If there were no further passion or desire, and if men thought them as disgrace at the beginning, then they were not to lose anything. But this does not actually happen. People hanker after and when they find at last that in following after desires there is no peace and these desired things have also no lasting benefit, they try to avoid them and

humbly submit to the spiritual guides who lead them to the Goal.

At the pathetic loss of the goldsmith, Rūmī advises thus: As the love of the dead is not enduring and as the dead one is never coming to us again (i. e., attraction for these things cannot inspire us for ever), choose the love of that Living One, who is ever-lasting and who is a Cup-bearer to you offering life-increasing Wine. And select the Love of that One from whom all the prophets gained (real) power and glory. Do not say, 'We have no admission to that King (God); (for) dealings with the generous are not difficult'. God is All-merciful. He is always ready to help us, if we only be earnest in getting His favour, and thus to realise God.

In concluding the story our poet says, 'It was by Divine Order that the physician administered poison to the goldsmith. This action is like that of *Khiḍr*, who cut the throat of the boy, but the secret of this is not understood by the common mass. (Also) if *Khiḍr* sank the boat in the sea, yet in his sinking it down there were hundreds of righteousness.' With reference to these acts, we find in the *Qur'ān* (Ch. XVIII) that Moses was up against the mysteries (of God) that he wanted to explore. He searched out a man endowed with knowledge derived from the Divine Springs from which flow the paradoxes of life. He was shown three such paradoxes, and how human impatience is inconsistent with their true understanding. *Khiḍr*, sent from God, and Moses were on a journey until they were in a boat, and he (*Khiḍr*) scuttled it. Moses asked, 'Why have you scuttled it in order to drown those in it?' ... (Then) they met a young man, whom *Khiḍr* killed. Moses said, 'Why have you slain an innocent person who had slain none?' He answered, 'Did I not tell, you cannot have any patience with me?' Afterwards it was found that his every act was done for lasting benefit, as *Khiḍr* interpreted them: As for the boat, it belonged to a certain man in dire want; they plied it on the water. But I wished to

render it unservicable, for there was after them a certain king who seized on every boat by force. As for the youth, his parents were people of Faith, and We feared that he would grieve them by obstinate rebellion and ingratitude.

Therefore, when Divine decree wills anything to be done, we should submit to it humbly. And our poet declares thus, 'Like Isma'il lay your head before Him, gladly and laughingly give up your soul before His dagger, in order that your soul may remain laughing into eternity like the pure soul of Aḥmad (Prophet Muḥamad) with the One (God).

Mystically, it is the sacrificing of the carnal soul for the sake of God, so that the Eternal Bliss may be found out. It is the surrendering of the lower self before the Higher Self which is true Religion. The king was possessed with both temporal and spiritual powers, i. e., the rational soul is mixed up with the lower passions and desires, and has in it the spirit of the Light of God. So long it is following after passions and worldly desires which are intermingled together, it cannot develop in the spiritual path. But in desires there is pain, which is a blessing in disguise. Pains after pains are coming to us, and they declare that we are led astray. Amidst these sufferings the rational soul hankers after spiritual Light which is also innate in it. And the response comes at last. Gradually, by mortifying the carnal share in it, it develops in its spiritual side; and at last it becomes one with the spiritual soul, which is the Goal of every Religion. This Unity of God has so beautifully been expounded by Rūmī in his simple story of the King and the Handmaiden.

"*Dhanyo'haṁ dhanyo'haṁ duḥkhaṁ sām̐sārikaṁ na vikṣe'dya¹ ;
Dhanyo'haṁ dhanyo'haṁ svasyājñānaṁ palāyitaṁ kvāpi.*"

—*Pañcadaśī*, VII, 293.

—"Blessed am I, blessed, for I am free from the sufferings of the world. Blessed am I, blessed, for my ignorance

1 The word "*Adya*" (to-day) is very significant here. Though no equivalent of it is found in rendering the *Śloka* into English, yet its secret meaning is both explicit and implicit. The blessedness of 'I', or the liberated soul, is for the reason that *adya* or the ever present 'now' is overpowering in the *Jīvanmukta puruṣa*. The abstract quality of *knowledge* (or Beng. *lej*, tail) or narrow shelf (*ledge*) of poetic discussion, and *ignor-ance* (cf. Skt. *añca*, seeking any other becoming, *an*, or else; or ignor-ing others) is dropped down from the blessed Self: and only "K-now" of the knower of the Infinite, Unknowable Self (cf. Skt. *A-jñā*, or rather *ajñāḥ*, cf. also Eng. *agnos-tic*) who *ignores* all material (and mental) propensities (*sām̐sārikaṁ*), being silent of the material life (as 'K' in *know*), prevails and that Blessed 'I' is 'now' possessed of both material and spiritual life as one Unity with his 'own' self (cf. *kn-own*), *know-er* or knowledge of the Self (or 'R') being his distinctive quality.

Significantly *adya* means the liberated soul assimilated with 'A' or the Supreme Self has surpassed (cf. 'y') all limitation of the 'Eater and eaten' (cf. Skt. *ad*, to eat) or 'Victor and vanquished' (i.e., the duality of the lower and Higher Self, cf. Father and son, Skt. *nara-nārāyaṇa*, or Per.-Ar. *murubbī* and *marabba*) and has thus possessed the opportune, eternal Moment (Lat. *momentum*, cf. Ar. *mū'minatun*, the state of a true believer, from the verb *amana*, to feel safe, or *āmana*, to believe: cf. Skt. *amana*, beyond mental state, when One is really *A Man*) of the

has fled away, I know not where" (translated by Swāmī Swābānanda).

Day of Religion (cf. Ar. *Yaumu'd-dīn* or *al-yaum*, to-day), Realization (i. e. the 'Real' is completely submerged in Him) or Resurrection, where He has completely *resurrected* or revived by totally surrendering all his *past* bodily hankerings (cf. Skt. *Kā-la*) based on (space and) time that obscured him as darkness (*Kāla* or *tama*, the greatest enemy) for the realization of the Infinite, Unknowable Self ; and this *kā-la* is really naught (cf. Skt. *la* or Ar. *lā*, being absorbed in the Self who is *Al-lā-h*). And thus all *call-ing* of the physical and mental nature (cf. Skt. *kal-y-a*) is surpassed by the liberated soul by the 'Freedom' (OE. *freo*, cf. Skt. *priya* and Lat. *domus*, Skt. *dhāma*) of his Will which is his 'dear residence' or Body that has been resurrected.

In the same way, Per. *imrūz* (to-day) may be interpreted as 'I'm ever shining (cf. Skt. *rocaḥ*) ; or Skt. *diva-sa* ('A' Day, cf. Ar. 'adday, cause to go beyond, and a'dday, deliver. Cf. also Skt. *adya*, pronounced *addya* ; also mark *adya* written 'dya), i.e., the rational soul (*sa*) merged with the spiritual existence, *as-a* is always *div* or 'divine'. 'To-day' is nothing but the advancement to-wards that eternal 'Day' where there is no sorrow or fear. It is for the reason that the duality of the 'double' (cf. 'w') 'ū (Per. *alif* and *u*, He) or 'O' (cf. Skt. *a + u = o*), or Omega, of *w-here* (or any question or doubt on the Absolute Self which is 'I' or 'A') is lost and the ever present 'Here' (complete with the knowledge of the Self, cf. Skt. *Hara*) as the Lord *Śiva* is ruling over the defunct or corpse-like *śava* (or Body). Significance of the sound or letter 'A' is described in detail in *The Epilogue*.

Errata¹

To affix *errata* is, no doubt, due to "Printer's Devil" : yet again 'to err is human' ; but to ignore is *humane* which is the noble characteristic of the sublime. The best principle in life is 'Forgive and forget (cf. Beng. *bhula*)' : Committing mistake (*bhul karā*) and finding fault with (*bhul dharā*) are both a 'mean'-task or 'past' affair for a man of sound knowledge (cf. Skt. *Bhava*, *Hara* or *Śiva*) ; for the *bhram* (illusion or error) was neither in the past (which is perfect) nor in the present (perfect) state when in the 'mean' time one is aware, corrected (cf. *lodhita* or purified) of its slur or Satanic nature by being completely transformed to its Essence (cf. Ar. *aslama ash-shaiṭānu*).

Page	line	mistake	correct form
11	28	<i>chun</i>	<i>chunki</i>
17	19	scholors	scholars
26	26	<i>Fihī</i>	<i>Fihi</i>
28	8	spirital	spiritual
33	18	centemplating	contemplating
33	19	working	waking
36	2	<i>gustūkhān</i>	<i>gustākhān</i>
41	33	<i>Muttaiṣl</i>	<i>Muttaṣil</i>
47	19	<i>-alāḥ</i>	<i>Ṣalāḥ</i>
51	26	<i>-l-futuwa</i>	<i>al futuwa</i>
74	21	<i>bimarī</i>	<i>bīmārī</i>
78	17	impressioned	impassioned
90	5	<i>muḥqqiq</i>	<i>muḥaqqiq</i>
99	17	there	their

¹ *Errāta* is the pl. of *erratum* which appear to be connected with Skt. *airitā* or (blundering) enmity and *airitama* (the greatest enemy or blunder is darkness) respectively

Page	line	mistake	correct form
109	21	<i>Qur'gn</i>	<i>Qur'ān</i>
129	5	<i>'amil</i>	<i>'āmīl</i>
143	23	<i>ḍuha</i>	<i>ḍuhā</i>
145	2	<i>kilāb</i>	<i>kitāb</i>
149	22	dretrine	doctrine
159	5	paintaings	paintings
160	26	<i>kūhhāyt</i>	<i>Kuhhāyi</i>
161	29	eleborated	elaborated
162	17	he	the
164	15	pewerful	powerful
174	33	<i>Bukāhrash</i>	<i>Bukhārash</i>
181	23	treverse	traverse
194	33	<i>-yukā</i>	<i>-yuktā</i>

that *irritate* (cf. Skt. *īrita*) others : Skt. *airi* is said to be from *ari* (enemy) which is the degrading influence of the circle of creation [cf. Skt. *ara* (from root verb *r-* to move freely) and Ar. *'arya* (pronounced *'arī*) from *'arā* (or *'arya*), to be free from, or *'arrā*, to denude. Cf. also Beng. *B-airī* or Skt. *V-airī*, enmity of the 'B' or 'V' personality] that compels us to think of any *err-or* as this *or* that ; but when the (lower) self will be merged in the (Higher) Self, it will be found that *varṇa-bhed* or colour-distinction of 'letters' is liquidated and assimilated to the Uni-colour, all-embracing Self (cf. *mā siwā Allāh* ; *Sarvam Khalvidaṁ Brahma*). Again, any 'w-rong' (OE. *wrang*) is, no doubt, the double objective personality of 'w-a' (or 'ū and 'A' or 'I') -colour (cf. Beng. *raṁ*) or -alloy (cf. Beng. *rāṁ*) that deprives us from enjoying the knowledge of the Self (*a-R*, *R-a* or *rā*), the subjective personality of the joyous Self (cf. Skt. *rah*, *rāh* ; or Ar. *rāh*, from which comes *rāhat* or tranquillity in the Self) and that is really your Path (cf. Per. *rāhat*). Refer also to The Epilogue.

Page	line	mistake	correct form
232	19	<i>-ad</i>	<i>Ṣad</i>
257	10	<i>jamadī</i>	<i>jamādī</i>
270	6	fashion	fashions
275	7	<i>Kāmīl</i>	<i>Kāmīl</i>
279	8	thi	this
283	19	repentence	repentance
283	28-9	<i>āz</i>	<i>az</i> and <i>Az</i>
306	32	helpinng	helping
319	2	<i>manda'yi</i>	<i>mānda'yi</i>
328	21	<i>Bahr-īn</i>	<i>Bahri-īn</i>
329	16	<i>ya-dān</i>	<i>yazdān</i>
331	19	<i>-ashad</i>	<i>rashad</i>
333	13	<i>'aib ; -gar</i>	<i>'aib ; -gār</i>
344	10	ministeres	ministers
353	33	3210	3021
365	28	109	101
368	5	<i>bas</i>	<i>bar</i>
372	3	comss	comes
402	22	227	229
408	8	obsorp-	absorp-
412	26	a	and
418	8	<i>Fuṣ-ṣ</i>	<i>Fuṣūṣ</i>
425	33	part	volume
441	20	eyery	every

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